OUR CHURCH HER CHILDREN AND INSTITUTIONS

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IN THREE VOLUMES.

COMPILED AND EDITED

BY

HENRY COYLE — THEODORE MAYHEW — FRANK S. HICKEY

CONTAINING

An explicit exposition of Catholic Doctrine and pious practices.

Historical review of the Church in America since the landing of Columbus.

Authentic Sketches of the Religious Orders; their work and missions most entertainingly explained.

A Compendium of the leading societies connected with the Catholic Church in America.

VOLUME II

TERSE AND TIMELY ARTICLES

BY

CARDINAL GIBBONS
RT. REV. EDWARD P. ALLEN, BISHOP OF MOBILE
RT. REV. T. J. CONATY, D. D.
JOHN GILMARY SHEA
ELEANOR C. DONNELLY
LELIA HARDING BUGG
MARY E. DESMOND
AND MANY OTHER WRITERS OF NOTE.

MOST PROFUSELY ILLUSTRATED, MANY OF THE ENGRAVINGS BEING REPRODUCED FROM ORIGINAL PAINTINGS SPECIALLY DESIGNED FOR THIS BOOK.

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CONTENTS---Volume II.

Nihil Obstat

PATRICK J. SUPPLE

Censor Librorum

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✠ WILLIAM

Archbishop of Boston

The Catholic Church in America From the Landing of Columbus to the Present Day.

PART I.

THE Catholic Church in America may date its origin from the memorable day, October 12, 1492, on which Christopher Columbus, a Franciscan Tertiary, landed upon the island of San Salvador, and at the foot of the cross gave thanks to God for the success of his glorious enterprise, after years of disappointment, despair, baffled hope and ridicule. Surely the stamp of predestination was as much upon Columbus as it was upon Joshua of old! He was called a dreamer, a madman, but he persevered, until he discovered our Western Hemisphere — a land to which the poor and oppressed of every nation flock at the rate of a million a year.

It was another son of the Church, Americus Vespucci, whose name was given to the continent; it was likewise due to John and Sebastian Cabot, and Verrazani, illustrious Catholics in the service of the Catholic monarchs, Henry VII. of England, and Francis I. of France, that the shores of the United States were first discovered and explored, between the years 1497 and 1524. Farther north, the noble James Cartier discovered, in the course of three successive voyages, the gulf and river of St. Lawrence, and laid the foundations of Quebec and Montreal. In making up the complement of a fleet for the early explorations, the priest was considered as no less necessary than the admiral, and the conversion of the heathen was laid as a paramount duty upon them.

The word *Catholic* is from the Greek, signifying whole, general, universal. It is aptly applied to the Church, for it designates the union in one body of all particular churches confessing one Lord, one Faith, one Baptism, and one God and Father. "The Catholic Church," says St. Cyril of Jerusalem, "is so called because she is spread over the whole habitable globe, from one end to the other."

The distinctive term, *Roman* Catholic, shows the bond of union which binds the various churches of Christendom in the profession of the faith of the Chief See of the entire Christian world. The words Papist, Romanist, Popish, Romish, are merely vulgar epithets, and are never applied to Catholics by cultivated or polite people, under any circumstances.

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

The history of the Catholic Church in America divides itself into two periods — the mission epoch and the organized epoch. The first covers the time from the earliest arrival of the Catholic missionary in the sixteenth century to the appointment of Bishop Carroll in 1789; the latter epoch covers that of the organized American Church extending from 1789 to the present day.

In a brief article of this kind, the limited space will not permit historical completeness and elaborate or exhaustive details and facts, or of naming all places and persons notable in the history of the Church in America. This would be beyond the scope of a mere summary, but the article may serve to increase and promote a desire for further knowledge, and a more complete history of the noble men and women who have labored in the spirit of self-sacrifice, the faithful, the true-hearted missionaries of the cross, the devoted priests, the religious and the laity.

In reading the history of the Mexican and Peruvian invasions we find that the conquerors omitted no endeavors to convert their opponents, and their efforts were crowned with success in many remarkable instances. In all their expeditions the early explorers were accompanied by priests, and in all their adventures and battles they had devotional exercises. The ignorant savages attributed superhuman powers to the Spaniards, but this advantage was repudiated by the conquerors, who even exposed themselves to great peril by manifesting their hatred of idolatry, and in destroying the idols wherever found.

When America was discovered, and whilst its settlement was going forward, the great commercial and colonizing powers were Catholics, such as Spain and France. But it is sad to reflect that the lust of conquest and gold obscured the love of God and of man, and that the Church might have attained a far greater success if the missionary spirit, and the desire of conversion had been the primary objects of the early explorers.

Still, a foundation for better things was laid. Religion was endowed, and noble churches were founded. Holy men followed with fearless self-devotion, and although they trod upon ground red with blood, they preached the Faith successfully, and Christian nations remain their monuments. After some time, the relative position of the great European states became altered, and the Catholic states ceased to colonize. Their colonies gradually slipped from their hold, in some cases achieving their independence, or yielding to the growing greatness of a rival power. England, now a Protestant nation, taking advantage of the peculiar capabilities of her position, and the adaptation of her people to commercial pursuit, moved onward, overcoming every obstacle. She covered the sea with her ships, founded emporiums for commerce in the remotest regions, engrossed to herself a traffic which earlier she had been content to share, and impelled by the restless energy of her national character, became the greatest colonizing nation of the world. The troubles which distracted her at home served to increase her colonial greatness, and religious persecution sent her people forth to the New World to seek for liberty of conscience.

Soon after the discovery of America great enthusiasm was aroused among the religious in Spain for the conversion of the natives in Hispaniola, Cuba, and other islands in the West Indies. Thirteen years after the discovery by Columbus, the

Franciscans formed the religious houses in the West Indies into an independent province under the title of the Holy Cross. This was the first organization of its kind on this continent. In 1512, Pope Julius II. appointed Father de Padilla first bishop of Santo Domingo, which was the first See in the New World. At the same time two other bishops were appointed, Don Pedro Suarez de Deza for the See of Concepcion, on the same island of Hayti, and Don Alonzo Manso for the See of San Juan (Porto Rico).

As early as 1516 the Church could point to three martyrs for the Faith, as evidence of religious zeal and intrepidity. They were the Franciscan Fathers, Fernando Solzedo and Diego Botellio, and an unknown lay brother. They had been captured by Caribbean Indians, who were cannibals, and killed, mutilated and devoured according to the custom of these savages. The early history of the Spanish and French missions will be found very interesting and instructive reading. We will not dwell here upon the subject, as it would far exceed limited space, but will suggest to the reader who would like to follow the records of the devoted missionaries, to obtain the works of noted writers of history, such as Bancroft's "History of the United States," Parkman's "Pioneers of France in the New World." "The Jesuits in North America," John Gilmary Shea's "History of the Catholic Missions," and "Discovery and Exploration of the Mississippi Valley," and other standard works.

Soon the later explorers gloried in the name of "Conquestadors," rather than of the missionaries of a Christian army, and the consequences were cruelty, rapacity and injustice. A noble exception to this spirit is told by Rev. Thomas O'Gorman, in his "History of the Roman Catholic Church in the United States."

"While Las Casas, in 1536, was resting amid his labors for the freedom of the Indians, in a Dominican monastery in Guatemala, he wrote a work on the only true mode of conversion, maintaining that to make war on heathens or infidels was wrong, and that the only lawful method of bringing men to Christ was that of reason and persuasion. He was preaching the ways of peace to an audience that believed in the ways of conquest, violence and force. The audience sneeringly challenged him to put his beautiful theory to practice in some wild Indian tribe. He took them at their word, and chose for his experiment the wildest tribe known, living in an inaccessible country, desperate fighters, whom the Spaniards had tried three times to reduce, and had failed. The country was called 'The Land of War,' and was situated north of Guatemala. Las Casas exacted from the authorities, that if he succeeded in bringing the natives of that land to Christianity and to the recognition of the supremacy of the Spanish monarch, the province should be placed under the immediate protection of the crown, and the system of repartimento and encomienda should never be allowed to take root there. The promise was made. Some Dominican monks, companions of Las Casas in the monastery, had been mastering the native dialects of the country while he was writing the book that called forth this challenge, '*De Unico Vocationis Modo.*' They now set to work putting the Christian truths to meter, the meter to music, and found some Indian traders who consented to carry with their wares the hymns and music into the dreaded land. The warlike tribe was interested, and invited the monks themselves to come. Father Luis Caucer de Barbastro was the first to go; Las

Casas and another monk soon followed. Before a year the tribe was converted and the cacique came to the governor of Guatemala — the stern Alvarado — to acknowledge before him in person the supremacy of Spain. It is but justice to add that the promise made to Las Casas by the governor was kept and ratified by Charles V. 'The Land of War' was named 'The Land of Peace'; the name Vera Paz, which the province still retains on our maps, is a lasting testimony to the noblest conquest ever made by Spaniards in the New World."

It is to that portion of America which the patriot fondly hails as his native land, the United States, to the origin and progress of the Catholic religion, that we will dwell upon in this sketch. In November, 1632, Governor Calvert and a company of emigrants sailed from England, and in the beginning of the following year, landed in the new settlement of Maryland, near the mouth of the river Potomac. The governor, when he landed, erected a cross on the shore, and took possession of the country for Our Saviour, and for the King of England. He determined to follow the policy pursued by the colonists of New England, and made friends with the Indians. The dreary wilderness soon became a prosperous colony. On the 23d of March, 1634, on the Annunciation of the Blessed Virgin, the Divine Sacrifice of the Mass was offered up for the first time in that part of the country, on St. Clement's Island, in the Potomac. Foremost among the colonists at this time were several members of the Society of Jesus, "men of sterling worth and extensive learning, whose zeal and devotion contributed greatly to the success of the early settlers in Maryland."

The United States was at that time a luxuriant wilderness. Magnificent cities and thriving towns have risen, as if by magic, upon the wreck of the primeval forest. Railroads and canals intersect the heretofore pathless jungles and swamps. A rank waste of vegetation has given way to the productions of agricultural industry. Mills and factories abound, and the great rivers and lakes are covered with ships bearing the richest freight. To-day the energy of man is waging a war of progress against the waste of nature.

A noticeable feature of the Church in the early days in this country was its missionary spirit, and its organized, effective missionary work. It took the lead of all others in missionary labor even in the first half of the last century. In all ages the Church has been characterized for its zeal in propagandism; and has always been essentially missionary. It is the glory of the Church that it takes hold of the masses of the people, not excepting the lowest grades of society; and whomsoever it reaches, it elevates by its religious and educational instrumentalities to a higher plane of respectability and power.

"The Catholic Church is the oldest organization in the United States," writes a historian; "and the only one that has retained the same life and polity and forms through each succeeding age. Her history is interwoven in the whole fabric of the country's annals. Guiding the explorers, she left her stamp in the names given to the natural features of the land. She announced Christ to almost every national tribe from one ocean-washed shore to the other, and first to raise altars to worship the living God, her ministry edified in a remarkable degree, by blameless lives and often by heroic deaths, alike the early settlers, the converted Indians, and those who refused to enter the fold. . . . Her priests were among the early

explorers of the coast, were the pioneers of the vast interior; with Catholic settlers came the minister of God and Mass was said to hallow the land, and draw down the blessing of Heaven before the first step was taken to rear a human habitation. The altar was older than the hearth."

Writers of early American history, like Bancroft and Parkman, give credit to the Catholic Church as a prominent agency in the civil and religious development of this country, but not as much credit as it deserves. The general character of the nation and its moral condition, are mainly the formations of its early religious agencies. A county so vast as ours, with a scattered population, ever extending to a rugged territory difficult of access, presents peculiar difficulties to all attempts to supply its spiritual wants. Catholic missionaries traversed this wide extent of territory, and kept pace with the advancing wave of population, making converts, building chapels, and doing the work of the early apostles.

The wisdom of the architect of the temple was seen as each stone was prepared for the place it was to fill, but every stone found its place of beauty or strength as it formed a part of the grand plan of the whole structure. Thus, as we contemplate the history of the Catholic Church in this country we cannot fail to admire the perfection and harmony of the whole system, the wisdom of that Providence that arranged each part or instrumentality in its appropriate place, and the wise design of the Great Architect in devising a church so complete.

The Catholic missionary efforts in Canada were also very energetic and successful. Mrs. Jameson, an English writer who was visiting Canada at that early period, whose religious prejudices were strongly adverse to Catholicism, wrote: — "One thing is most visible, certain, and undeniable, that the Roman Catholic converts amongst the Indians, are in appearance, dress, intelligence and general civilization, superior to all the others. The Catholic missions have been, of all, the most active and persevering." The earliest missions in Canada were those of the Recollects, but their progress, and that of the Jesuits who came to their aid, was interrupted by the war between the French and English in 1629. Three years later the missions were restored by the Jesuits, and they became the first discoverers of the greater part of the interior of this continent, continuing in the North the work of the Franciscans earlier in the South. They formed settlements on the coast of Maine, explored the Saguenay, discovered Lake St. John, and led the way overland from Quebec to Hudson's Bay, through the primeval wilderness. Five years before the Protestant missionary Eliot of New England preached to the Indians, the intrepid French missionaries planted the cross at Sault Ste. Marie, looking down on the Sioux country and the valley of the Mississippi River.

"The Catholic priest went even before the soldier and the trader," says an early writer. "From lake to lake, from river to river, the Jesuits pressed on unresting, and with a power that no other Christians have exhibited, won to their faith the warlike Miamis, and the luxurious Illinois. For more than a hundred years did this work go forward." Claude Allouez discovered the southern shores of Lake Superior, "the gentle Marquette," of whom Bancroft predicted truthfully that "the people of the West will yet build his monument," with Joliet discovered the mouth of the Missouri, Menan in the Mohawk country, Father Farmer in Pennsylvania, Cheverus in New England, Rasle in Maine, and countless others

with dauntless courage, self-denial, and zeal, were truly the founders of religious liberty in the New World.

"The wisdom of ages and men long buried in the past," observes Archbishop O'Connell, "is the torch which serves to brighten the path of present duty. Every great man, every man who has toiled, not for himself, but for the ages — for eternity — has lighted his lamp at that flame, and dying, has bequeathed the light of his life to all men who follow. To such posterity is a debtor."

After a few years of inactivity, the Jesuits urged the French government to send an expedition to explore the course of the Mississippi, and in 1672, the Count de Frontignac, governor of Canada, committed this important charge to Fathers Marquette and Joliet. Father Marquette had labored for nine years among the Ottawas and Hurons, and he gladly embraced this opportunity of obtaining the fulfilment of his daily prayer, that he might "end his days in these toilsome missions, and die amid the woods like his beloved St. Francis Xavier, in utter want of everything."

A letter, written by Father Marquette to his superior, dated 1672, is still preserved. It details the progress of the mission which he had founded at the northern extremity of Michigan, amongst the remnants of a Huron tribe, whom he had accompanied in their flight from Sioux warriors. He writes:

"They have come regularly to prayers, and have listened more readily to the instructions I have given them, consenting to what I required to prevent their disorders and abominable customs. God alone can fix these fickle minds and place and keep them in His grace, and touch their hearts while we stammer at their ears."

We here obtain a glimpse of the prudent and laborious probation required from the converts before their final reception into the Church:

"They now wish to be Christians; they bring their children to the chapel to be baptized, and come regularly to prayers. Severe as the winter is, it does not prevent the Indians from coming to the chapel. Some come twice a day, be the wind or cold what it may. Last fall I began to instruct some to make general confession of their whole lives, and to prepare others who had never confessed since their baptism. I would not have supposed that Indians could have given so exact an account of all that had happened in the course of their lives; but it was seriously done, as some took two weeks to examine themselves. Since then I have perceived a marked change, so that they will not go even to ordinary feasts without asking my permission."

It was Father Marquette's ambition to preach a mission among the mild and docile Illinois, for he saw that there was a rich harvest to be expected from their gentle disposition and peaceable habits. Writing to a friend, he says: "No one must hope to escape crosses in our missions, and the best means to live happy is not to fear them, but in the enjoyment of little crosses, hope for others still greater. The Illinois desire us, like Indians, to share their miseries, and suffer all that can be imagined in barbarism." This was the great secret of the success of the Catholic missionaries. Such privations could not deter men who had devoted their lives to the service of their Creator.

Father Marquette's desires were to be fulfilled. He, with Joliet, and five men,

set out from Mackinaw on May 17th, 1673, in two bark canoes, with a little Indian corn and some dried meat, placing their enterprise under the protection of the Blessed Virgin. After visiting the Jesuit mission at Green Bay, where they found the baptized converts to exceed two thousand, the travellers ascended the Fox river for two hundred and sixty miles, and reached the country of the Maskoutens, where they found in the centre of the village a stately cross, surrounded with simple offerings of gratitude to God "for having had pity on them during the winter, giving them plenty of game when they were in the greatest dread of famine!" Fathers Allouez and Dablon had been here three years before, and though they paid but a brief visit, their inspired words had made a deep impression on the minds and hearts of their hearers. This sight greatly encouraged Father Marquette. and he determined to persevere.

To this people the missionaries announced the objects of their journey. "No sooner had we arrived," says the good father, "then M. Joliet and I assembled the sachems; he told them that he was sent by our governor to discover new countries, and I, by the Almighty, to illumine them with the light of the gospel."

The missionaries claimed the respect which even the savage accords to those who come in peace, who bring a message of mercy, and who, in humility and devotion, go forth at the command of Him who is the God of the Indian as well as of the white man. The missionaries now crossed the portage which intervenes between the waters of the Fox and of the Wisconsin, on their way into the Mississippi. They had reached the limits of former discoveries, and before they launched their canoes in unexplored waters, they renewed their devotions, and instituted a service for daily use, in which they entreated the special prayers of the Blessed Virgin for their protection.

On the 17th of June, they entered safely the Mississippi. Father Marquette's narrative of their journey is not only characteristic of the devout Christian, but of the close and scientific observer. The different trees and plants, with their uses and medicinal properties; the wild animals; the countless varieties of birds, with their gorgeous plumage, the geological phenomena, are all described in vivid language. No one can read his account of the river without feeling that its author was not only a great but a good man.

For eight days they went through a wilderness teeming with life, but bearing no trace of man. All day they toiled at the paddle; they landed in the evening and lit a fire on the bank, at which they prepared their frugal supper, then pushed out into the stream, where they anchored and slept in the boats. At length they reached an Indian village belonging to the Illinois, and the Missionary was welcomed with every token of affection. But ardently as Father Marquette wished to tarry with the simple natives, and establish a mission among them, he had a duty to perform which would not allow him to pause. On his return, however, he again met this tribe, and on his second expedition revisited them and confirmed their faith. He was succeeded by Father Allouez, under whose care the good work prospered.

After a few days passed in the village of the friendly natives, the travellers resumed their course, until they came to the mouth of the Missouri. The voyagers at last reached the mouth of the Arkansas, a region where snow was never seen,

and winter known only by the rain. The Indians here were of Mexican origin, and spoke an unknown dialect. Among them an interpreter was with some difficulty procured, who understood the Illinois dialect, and he warned them that if they continued their journey, they would meet with warlike tribes, and that they would be put to death without mercy. The voyagers determined to return, and they discovered a new and shorter route by the river Illinois, which soon brought them to the extremity of Lake Michigan, and from there they continued to the settlement at Green Bay. Here they arrived with grateful hearts at the end of September, after a journey through unknown regions of 2,767 miles. At the end of this dreary and perilous voyage, the following is Father Marquette's beautiful and touching reflection: "Had all this voyage caused but the salvation of a single soul, I should deem all my fatigue well repaid; and this I have reason to think, for when I was returning, I passed by the Indians of Peoria. I was three days announcing the faith in all their cabins, after which, as we were embarking, they brought me on the water's edge a dying child, which I baptized a little before it expired, by an admirable providence for the salvation of that innocent soul."

Father Marquette remained for a year with the Jesuit Fathers at Green Bay, prostrated by disease, but having recovered his strength, he set out again to complete the establishment of the Illinois mission. On his way his health again failed, and feeling that he had not long to live, he prayed to be allowed to visit once more the children of his adoption. His prayer was granted, for he found himself strong enough to reach the Indian village, in April, 1675. He preached to the tribes and celebrated Mass twice. He then embarked to return to his old mission at Mackinaw, but he died on the way, May 18, 1675. Father Dablon's account of his death is pathetic and vivid, and illustrates Father Marquette's gentle piety and resignation: —

"Thus did he speak with them as they sailed along the lake, till, perceiving the mouth of a river, with an eminence on the bank which he thought suited for his burial, he told them that it was the place of his last repose. They wished, however, to pass on, as the weather permitted it, and the day was not far advanced; but God raised a contrary wind, which obliged them to return and enter the river pointed out by Father Marquette. They then carried him ashore, kindled a little fire, and raised for him a wretched bark cabin, where they laid him as little uncomfortably as they could; but they were so overcome by sadness, that, as they afterwards said, they did not know what they were doing. The father, being thus stretched upon the shore, like St. Francis Xavier, as he had always so ardently desired, and left alone amid these forests — for his companions were engaged in unloading, he had leisure to repeat all the acts in which he had employed himself during the preceding days. When his dear companions afterwards came up, all dejected, he consoled them, and gave them hopes that God would take care of them after his death in those new and unknown countries; he gave them his last instructions, thanked them for all the charity they had shown him during the voyage, begged their pardon for the trouble he had given them, and directed them also to ask pardon in his name of all our fathers and brothers in the Ottawa country, and then disposed them to receive the sacrament of penance, which he administered to them for the last time; he also gave them a paper upon which he had written all

his faults since his last confession, to be given to his superior, to oblige him to pray more earnestly for him. In fine, he promised not to forget them in heaven; and as he was very kind-hearted, and knew them to be worn out with the toil of the preceding days, he bade them go and take a little rest, assuring them that his hour was not yet so near, but that he would wake them when it was time, as in fact he did two or three hours after, calling them when about to enter his agony. When they came near he embraced them for the last time, while they melted into tears at his feet; he then asked for the holy water and his reliquary, and taking off his crucifix which he wore around his neck, he placed it in the hands of one, asking him to hold it constantly opposite to him, raised before his eyes; then, feeling that he had but a little time to live, he made a last effort, clasped his hands, and with his eyes fixed sweetly on his crucifix, he pronounced aloud his profession of faith, and thanked the Divine Majesty for the immense grace He did him in allowing him to die in the Society of Jesus; to die in it as a missionary of Jesus Christ; and above all, to die in it, as he had always asked, in a wretched cabin, amid the forests, destitute of all human aid. On this he became silent, conversing inwardly with God; yet from time to time words escaped him, '*Sustinuit anima mea in verbo ejus*,' or '*Mater Dei, memento, mei*,' which were the last words he uttered before entering on his agony, which was very calm and gentle. He had prayed his companions to remind him, when they saw him about to expire, to pronounce frequently the names of Jesus and Mary. When he could not do it himself, they did it for him; and when they thought him about to pass, one cried aloud 'Jesus! Maria!' which he several times repeated distinctly; and then, as if at those sacred names something had appeared to him, he suddenly raised his eyes above his crucifix, fixing them apparently on some object which he seemed to regard with pleasure; and thus, with a countenance all radiant with smiles, he expired without a struggle, as gently as if he had sunk into a quiet sleep."

A tribe of grateful Indians who had listened to his eloquent words at Lapointe, conveyed his remains with reverence and sorrow to his missionary settlement of St. Ignatius, and he was laid to rest amongst those he had taught and loved.

After the death of Father Marquette the Illinois mission was confided to the care of Father Allouez, who has left an interesting account of his labors among them. A few years later La Salle descended the Mississippi to its mouth, and an interesting account of this expedition may be found in Parkman's "La Salle and the Discovery of the Great West," and Shea's "Discovery and Exploration of the Mississippi Valley." The hostility of the tribes below the Arkansas fully bore out Marquette's account of them, and proved that he was prudent in having returned. La Salle, with a numerous and well-armed party, was obliged to fight his way. Marquette brought a message of peace, trusted himself with confidence to the Indians, and respected their property, but La Salle plundered them, and allowed his savage allies to perpetrate inhuman cruelties without restraint; Marquette with prayer and devotions, took possession of his Illinois mission in the name of Christ; La Salle, with bloodshed and intimidation, took formal possession of the Mississippi, "of all rivers that enter it, and of all the country watered by it," in the name of the king of France!

There were many noble priests like Father Marquette, such as Fathers Kino,

Anthony Margil, Bressani, Mermet, and others too numerous to mention here, who made an entire sacrifice of themselves, an entire consecration to God of their lives. What ideal of priestly character and devotion could be more sublime? and this ideal they recognized in the exceeding labors of their lives, and the martyr-like triumphs of their deaths.

A letter of Father Marest's, gives an interesting account of the daily life of a missionary among the Indians in 1712. It was written several years after Father Marquette's death. Father Marest writes:

"Christianity has softened the savage customs of the Illinois, and their manners are now marked by a sweetness and purity which have induced some of the French to take their daughters in marriage. We find in them, moreover, a docility and ardor for the practice of Christian virtues. The following is the order we observe each day in our mission: Early in the morning we assemble the catechumens at the church, where they have prayers, they receive instructions, and chant some canticles. When they have retired, Mass is said, at which all the Christians assist, the men placed on one side, and the women on the other; then they have prayers, which are followed by giving them a homily, after which each one goes to his labor. We then spend our time in visiting the sick, to give them the necessary remedies, to instruct them, and to console those who are laboring under any affliction. After noon the catechising is held, at which all are present, Christians and catechumens, men and children, young and old; and where each, without distinction of rank or age, answers the questions put by the missionary. As these people have no books, and are naturally indolent, they would shortly forget the principles of religion if the remembrance of them was not recalled by these almost continual instructions. Our visits to their wigwams occupy the rest of the day. In the evening all assemble again at the church, to listen to the instructions that are given, to say prayers, and to sing some hymns. On Sundays and festivals we add to the ordinary exercises instructions, which are given after the vespers. The zeal with which these good neophytes repair to the church at all such hours is admirable; they break off from their labors, and run from a great distance, to be there at the appointed time. They generally end the day by private meetings, which they hold at their own residences, the men separately from the women; and there they recite the rosary in alternate choirs, and chant the hymns, until the night is far advanced. These hymns are their best instructions, which they retain the more easily, since the words are set to airs with which they are acquainted and which please them. They often approach the sacraments; and the custom among them is to confess and communicate once a fortnight. We have been obliged to appoint particular days on which they shall confess, or they would not leave us leisure to discharge our other duties. These are Fridays and Saturdays of each week; and on these days we are overwhelmed with a crowd of penitents. The care which we take of the sick gains us their confidence; and it is particularly at such times that we reap the fruits of our labors. Their docility is then perfect; and we have generally the consolation of seeing them die in great peace, and with the firm hope of being shortly united to God in heaven.

Many missions were established among the Indian tribes by the Jesuits and the Franciscans, and the Timuquans, Apalaches, and other tribes were converted.

Early in the seventeenth century the missionaries labored in Maine, and later the Capuchin Fathers had missions from the Kennebec to Gaspé. The very year the Pilgrim Fathers landed at Plymouth Rock, a Franciscan priest began a mission to the Indians of western New York, and a few years later the brave Father Jogues met his death by a tomahawk by the Mohawks, while he was preaching Christ crucified to them. In the latter part of the seventeenth century, there were Catholic missions and chapels along the coast of Maine, at Mackinaw, Sault Ste. Marie, Green Bay, Kaskaskia and other place in the North. In the South, the Dominicans and Capuchins were laboring in the settlements, and the Jesuits among the Indian tribes. In Maryland, Catholic priests were the only ministers of religion to be found, and they converted the Piscataways and Potopacos. As early as 1708 Mass was offered up regularly in Philadelphia, and there were missions in other places throughout the middle states. Indeed, there is not a state of our Union whose history does not exhibit many interesting traits and instances of heroic self-denial, of dangers overcome, of opposition meekly borne, of adversaries won to our faith and converted by the intrepid and zealous Catholic missionaries. For more accurate, extended and detailed information concerning their labors, and of the early period of American Catholic history, we refer our readers to Shea's "History of the Catholic Missions" for an account of the Spanish missions; to Father Martin's, "The Life of Jogues," Parkman's histories, Shea's "The Catholic Church in Colonial Days," and O'Callaghan's "History of New Netherland," for a review of the work of the French missions; the complete series of the "Catholic Miscellany," the "Boston Pilot," Shea's "Life and Times of Archbishop Carroll," Bishop England's works, and Dr. J. L. Spalding's works, for a history of the English missions and the hierarchy in early Colonial times; and Currier's "Carmel in America," for the California missions.

True it is, before we can do people good, we must love them. This was the secret of the success of the early missionaries among the Indians. They believed it was not enough to tell them that God loved them — that His only Begotten Son died for them — they loved them too, and often gave their lives as a proof of their love. They saw God's image even in the savage, and this is what gave them inspiration for their great work. They loved those they would convert and help — this is the secret of the best and truest serving. We can love even the unloveliest when we learn to see in them the possibilities of the Divine beauty of a redeemed soul. People sneered at St. Theresa when she set out with only three half-pence to build a hospital. What would three half-pence do toward such a work? But they forgot that St. Theresa had first given herself. This is what the missionaries gave — their hearts and lives into the service of God.

The Catholic Church in America From the Landing of Columbus to the Present Day.

PART II.

THE ruins of the mission buildings in California mark an epoch in our civilization, and tell of lives consecrated to the cross, of years of privation, and sacrifice, that the children of the forest might learn the story of Redemption, and be brought into the Fold. "To the glory of Spain," observes a writer, "be it said that she led the march in the civilization of the western hemisphere, for her ships brought not only her troops to take possession of the land, but also the missionaries of the Church, that the light of the Gospel might enlighten the minds of the people who entered into political allegiance with the kingdom."

Bishop Conaty of Los Angeles pays the following beautiful tribute to these early missionaries:

"To us the brown-habited Franciscan friar is the synonym of self-sacrifice, and devotion to religion. Men rise up to praise him, and while the missions built by him through the ambitions and avarice of governments and individuals have been allowed to pass from his hands and to crumble to decay or to be in large part in ruins, yet while history lasts and while a single piece of the old adobe walls of the Old Missions remains, both will unite in testifying to the unselfish devotion of the Padres to their high vocation of Missionaries of the Cross. They labored for over half a century among the Indians and they had the happiness of seeing Christianity established among the Indian tribes, useful trades learned by them, and some of the happiness of a Christian life enjoyed by them. So well was their work done that the lessons of Catholic faith taught by them have not been forgotten even to our day among the children of those whom the Padres civilized."

Charles F. Lummis, the noted author, and a Protestant, is now working to preserve whatever has been spared of the churches built by these missionaries in early California, precious historical relics, which mark, like milestones, the progress of the pioneers in every quarter of the continent. The story of these missions is well told by Mr. Lummis, in his book on the Spanish exploration of New Mexico, Arizona and California.

As early as 1539 the missionaries who discovered New Mexico built churches, and there were ten missions standing in 1617, three years before the Mayflower

sailed into Plymouth. More than fifty large stone churches had been built for the Indians in New Mexico and Arizona before the close of the seventeenth century. The men who accomplished this great work had to journey from Spain to Mexico, from the City of Mexico one thousand miles over deserts to Santa Fe, and often had to travel from fifty to three hundred miles on foot to the Pueblos to which they had been assigned, often meeting with a hostile reception from the Indians they had come to teach and convert.

Later, a long and glorious rosary of missions was built through the American wilderness by the missionaries from France in the seventeenth century. These missions extended from the Gulf of the St. Lawrence to the Pacific ocean, and along that coast to the Gulf of Mexico. Junipero Serra, a noble Franciscan, was the dominant character in the history of the California missions. He founded nine missions, beginning his great work in San Diego in 1769, and ending with the establishment of the San Buena Ventura Mission in 1782.

Father Serra was born, November 24, 1713, in the village of Petra on the island of Majorca. When he was seventeen years old, he became impressed with a great devotion to St. Francis of Assisi, and entered the Franciscan convent September 14, 1730. One year later he took his final vows receiving the name of Junipero. In 1749, the heroic band of missionaries, to which he had offered himself, left Cadiz for Mexico, and after ninety-nine days of great anxiety and suffering, passing through terrific storms, they reached Vera Cruz. For nineteen years Father Serra was attached to the college of San Fernando, and spent his time in teaching, and in the missions. In 1767, when the Spanish government suppressed the Jesuits, the Franciscans were invited to take charge in California of the missions which until that time had been held by the Jesuits, and Father Serra was appointed superior of the missions.

These first missions were in Lower California, but the Spanish government had determined to colonize Upper California, and Father Serra started for San Diego, making most of the journey on foot, notwithstanding his physical infirmities. The party set out from Mexico March 24th, and reached San Diego about the middle of the following May. Father Serra, on May 14, 1769, planted a cross, and chanted a song of praise and thanksgiving to God, for having reached the end of their long and toilsome journey. On the sixteenth of the following July, the San Diego mission was founded, facing the harbor, the cross was erected, and in a rude chapel of primitive construction, the Holy Sacrifice of Mass was celebrated. The discharge of firearms supplied the want of an organ and the smoke of the muskets supplied the incense. In 1772, Father Serra returned to Mexico for more money and supplies, and after the Viceroy granted the aid, he asked to be returned again to California. Other important missions were founded in San Francisco, San Juan, Santa Clara, and San Buena Ventura in 1782. For fifteen years the noble Franciscan labored for the Indians, and even the year before his death occurred, when he was seventy years old, and suffering with rheumatism, he travelled on foot from San Diego to Monterey, visiting every mission on the way.

Father Serra was truly one of the world's heroes, who left home and country, endured privations and sacrifices untold, that he might be a light-bearer to the Indians. He died as he had lived, a faithful servant of his Divine Master who

had called him to work among the poor ones of His flock; he died known only to those whom he had served, but his work has lived after him, and his name ranks high upon the scroll of honor as a great missionary. He was the spirit of the entire mission life in California at that time. His figure stands out luminous before us, the inspiration, the very soul of the work.

Recently, at Riverside, California, in a public park on a mountain top, a magnificent cross was erected to Father Serra's memory, by representative citizens of all creeds, as an American tribute to the memory of a great and good man. Bishop Conaty blessed the cross with the full ceremonial of the Church, and delivered a fine address on that occasion. After paying a tribute to the spirit of broadmindedness which prompted the erection of the cross, Bishop Conaty said:

"This mountain cross is an expression of faith, it is a tribute to faith, for it honors a man whose life was what it was because of his love for the cross. On this mountain rock it will stand, between yonder plain and the heavens above; pointing upward it will bind sinful man to look to it for life, and by it be led to heaven. It will call out to the poor men in the valleys to rise, at times, above the things of earth and think of heavenly things. It will constantly remind all observing men of the love of God whose Son died upon the cross through love for us. This cross has been blessed by a solemn ceremonial, specially prepared for this occasion, and it represents your esteem for one who had consecrated his life to the cross and spent his life in bringing it and its lessons into the lives of people apparently abandoned of men. Father Serra, blessed be his name, crossed yonder hills, traversed these valleys, endured privations, welcomed sacrifices that he might tell the lessons of Christianity to the Indians. He came not to seek for gold which lay within these mountains, nor did he care for it. He lived not for fame nor the esteem of men; in his soul was no spirit of greed nor selfishness nor hatred; he lived for God and God alone, his life was for Christ crucified, and his one pleasure was to bring souls to God. The cross was his weapon in the warfare for good, by it he lived, with it he found his happiness. What more fitting memorial to so sweet a memory than that the name of this self-sacrificing, devoted Franciscan should be placed upon a cross erected on this mountain, near the foot of which in his travels he passed over one hundred and thirty years ago."

In the East, at the same period, the missionaries found ample field for the exercise of their zeal among the Indians of Maine, a branch of the Algonquin family. They were called Abenakis, and contained many tribes. As early as 1612, a French missionary visited them on the Kennebec, and in 1646, Father Druillettes, a Jesuit from Quebec, came to Norridgewock, and building a small chapel remained with them a year. After an absence of three years, Father Druillettes returned not only as missionary, but also as political envoy from Quebec to negotiate a treaty, the colony of Massachusetts having asked for reciprocity of trade with Canada. He went to Boston after a short visit to the Indians, and was received in the Puritan stronghold that just three years before had passed a law that "Jesuits entering the colony should be expelled, and if they returned, hanged." But he came not as a Jesuit, but on affairs of state, and was received with great honor. The mission, however, eventually proved a failure, and Druillettes returned to Canada.

The prominent characteristics of the early settlers of New England, and their

children, were earnestness, rigid conscientiousness, narrowmindedness, intolerance and bigotry. They may have cultivated flowers, but it could not have been because of their fragrance and beauty — it was probably in order to extract their medicinal properties. In 1689, it was a public boast that there "was not a single Papist in all New England." Later, apostasy was made a condition of citizenship, and the worldly advantages that attached to the latter were often too seductive an allurement for some weak Catholics to withstand.

The growth of the Catholic Church in New England, the stronghold of Protestant hostility to the Pope and his bishops, is in some respects like the spread of Christianity in the early stages of its establishment in the pagan world. Puritan intolerance of Catholicity was not less intense, though not quite so barbarous and ferocious, as that of the pagan emperors towards Christianity. The form of repression was not quite so atrocious as that of the pagan, but perhaps it was as effective. To some it is far easier to die a martyr, than to live for years a social and civil outcast in one's native or adopted country.

The English colonists blamed the Jesuits for the hostile attitude of the Indians, and the particular object of their hatred was Father Rasle, one of the noblest members of that heroic band of North American Jesuits, worthy compeer of Jogues, Bressani, Brebœuf, and many another martyr. His labors deserve more than a brief notice; his zeal, his success, his martyrdom by infuriated bigots, render his name and memory dear to every Catholic in New England or the world.

Sebastian Rasle was born in Franche Comté, France, in 1657, and came to the American missions in 1689, at the age of thirty-two. After spending some time in Canada, he was sent to the Abenakis of the Kennebec, Maine. His church stood at Indian Old Point, near the present village of Norridgewock, and here he lived and labored for a quarter of a century. He possessed an astonishing facility for acquiring the different Indian dialects, and knew Abenaki so thoroughly that he wrote a very complete dictionary of it, the manuscript of which is still preserved in Harvard College. This knowledge he used with great advantage in his missionary work.

The colonists believed that Father Rasle used his influence with the Indians to prevent the design they had formed to seize upon the land belonging to the natives. Becoming exasperated, they offered a reward for his head, hoping to tempt the Indians, but not a savage in all the wilderness would harm the good priest. They protected him from the enemy, who more than once attempted to kidnap him, or take his life. After several skirmishes between the two nations, a band of English and some Indian allies, numbering several hundred, surprised the settlement.

The thick brushwood that surrounded the village, and the palisades that protected it, prevented the Abenakis from perceiving the approach of the enemy. The first notice they had was a general discharge of musketry that perforated every hut. There were at the time but fifty warriors in the village, and the surprise was complete, but nothing daunted, they attacked the foe, not hoping to repel so superior a force, but to cover the escape of their wives and children, and gain time to cross the river, which was not then under English control.

Father Rasle, warned by the shouts and the noise of the fire-arms, at once left

his house, and stood in an exposed situation, fronting the enemy. The object was to draw their whole attention upon himself, and save his flock even if it cost his life. As soon as they perceived the missionary, an exultant shout went up from the English ranks, and the priest fell dead at the foot of the large cross he had erected in the middle of the village. He was riddled with bullets, and seven of the Indians who tried to cover his body, were killed at his side. The death of their pastor was a severe blow to the poor natives, and they crossed the river, having suffered a loss of thirty killed and fourteen wounded, including women and children. The English did not pursue them, but remained to pillage and burn the village. After the enemy had retreated, the Indians returned to their village the next day, and as Bancroft, the historian, describes it, "They found Rasle's body mangled by many blows, scalped, his skull broken in several places, his mouth and eyes filled with dirt." Having washed his remains, they buried them in the very spot where the morning before he had celebrated the Holy Sacrifice, in the place where the altar had stood. Bishop Fenwick erected over the remains a monument to perpetuate the name and virtues of this apostolic man.

Father Rasle spent more than thirty-seven years in the duties of a missionary, always firm and intrepid, severe to himself, and tender and compassionate with others. Fearing no danger, he refused to go into the interior to avoid the English who sought his life. His food was the same as that of his flock, and when the war prevented the tribe from hunting, and cultivating their land, he shared in their distress, and many times satisfied his hunger with acorns. He was thoroughly simple, guileless, winning confidence by the plain sincerity of his demeanor.

It was to succeed this holy and zealous Jesuit missionary, and to continue his work, that Father Romagne left Boston in 1799, seventy-five years after the death of Father Rasle, to enter upon the same field, and among the descendants of this same tribe. For more than eighteen years the noble priest labored in this arduous mission, dividing his time equally between the tribe residing at Passamaquoddy, and that residing at Old Town on the Penobscot, and endured all the privations incident to the wandering and precarious existence of these aborigines. Like Father Rasle, he applied himself first to learn their language, and his next care was to live as they did, the better to win their confidence, and prove his disinterestedness. He became their spiritual father, their adviser, friend and companion, and they were never more happy than when he was with them. But his health became impaired, and he was obliged to give up his work, in 1818, and return to France.

The missions in New York were a result of the labors of missionaries among the Hurons of Ontario. The history of this Huron mission is most interesting, the most glorious in the annals of the Jesuits in North America, and the reader would do well to read Shea's "History of the Catholic Missions Among the Indian Tribes of the United States," and Parkman's, "The Jesuits in North America," for a complete history of these missions, which we cannot dwell upon at length in this sketch.

The maligners of the early Jesuit missionaries may taunt them or accuse them of credulity, superstition, or a blind enthusiasm, but slander itself cannot accuse them of hypocrisy or ambition. We will give here a brief narrative of Father

RT. REV. JOHN CHEVERUS.
1808-1836.

BISHOP McDONOUGH,
BROOKLYN, N. Y.

RT. REV. JOHN B. FITZPATRICK,
1846-1866.

companions but men whom you have never seen before, in a bark canoe, in a most inconvenient position, forbidden to move right or left, to be fifty times a day in danger of capsizing or dashing against the rocks. You are scorched by the sun in the day-time, and the mosquitoes devour you by night. Sometimes you have to ascend five or six falls in one day, and at night all your refreshment is a little corn boiled in water, and your bed the ground or a rough and bristling rock; generally the sky is your canopy, with an unbroken stillness for your lullaby."

Father Jogues wrote to his mother at this time, "It would not be easy to give you in detail the discomforts of this mode of travel; but the love of God, who calls us to these missions, and our desire to do something towards the conversion of these poor barbarians, render it all so sweet, that we would not exchange our hardships for all the pleasures of earth."

Here Father Jogues spent six years in constant danger of being slain by the Indians, or of perishing in the mountains, from starvation or exposure. Though brave and daring, he was never reckless and he did not believe in constant travelling, but endeavored to persuade the natives to have permanent homes. He explored the country as far as Lake Superior, and, says Bancroft, "was the first missionary to preach the gospel a thousand miles in the interior, five years before John Eliot addressed the Indians six miles from Boston Harbor." He was not only the first missionary, but probably the first white man who ever saw Lake Superior. Nicolet, the only one who preceded Jogues in this region, turned down into Lake Michigan and Green Bay, and entered into a treaty with the Indians, preparing the way later for the Jesuit mission of St. Francis Xavier. It was here that Nicolet heard about the Mississippi River.

Jogues continued west until he reached what is now Sault Ste. Marie. His intention was to convert the Indians of Lake Superior, and then to explore the valley of the Mississippi. This was thirty-two years before the arrival of Marquette. But his superiors had other plans for him, and he was sent back to Quebec to secure supplies for the missions. With a fleet of twelve canoes, carrying forty people, Father Jogues left Quebec the last week in July on his return journey to the Lakes. They had made but one day's journey, when they were captured by the Iroquois near the stockade of Three Rivers. After being cruelly tortured, Father Jogues was sent in a dying condition up the Sorel River over Lake Champlain and Lake George, and finally to the Indian Village, about forty miles above the present city of Albany.

This journey was indeed a Way of the Cross. The captives were tortured for the amusement of the Iroquois, their finger nails were pulled off, one by one; they were beaten with clubs, their fingers were burned or bitten off by the savages, their flesh hacked and torn with nails, and cut off in slices, and in the evening the children amused themselves by heaping burning embers on their wounds. In Father Jogues' letters describing his sufferings, he complains of his weakness and temptation to give way under them, and he thanks God for the graces with which he was sustained in every trial. For more than a year, the heroic missionary was a slave to an old Indian Squaw, undergoing great mental and physical suffering which mere natural strength could never have sustained.

The Dutch Calvinists at Albany sent Van Corlær and two others to negotiate

for the deliverance of the captives, but without success. Finally, when Father Jogues was sentenced to be burned at the stake, he was persuaded to escape, and took refuge on a sailing vessel which carried him to New Amsterdam (New York), where he was received with great honor by the governor, entertained at his table, and provided with a passage to Holland. After a voyage of two months, he landed on the coast of Brittany, in a state of absolute destitution, robbers having stripped him of everything, even his hat and coat.

A Christian merchant took pity on him and took him to Rennes, where he presented himself at the College of the Order, as one who brought news from Canada. The rector at once sent for the stranger, and almost his first question was about Father Jogues: "Do you know him? We have heard of his capture by the Indians, and his horrible sufferings. What has become of him? Is he still alive?" "He is alive," replied Father Jogues. "He is free — he is now speaking to you!" and he knelt at the feet of his superior to ask his blessing. He was received with great honor at the court of the Queen Regent, the mother of Louis XIV., and received a special dispensation from His Holiness Urban VIII. to offer the Holy Sacrifice of the Mass, which the mutilated condition of his hands had made canonically impossible, several of his fingers having been burnt or eaten off. Pope Urban called him a "martyr of Christ" and when he granted him permission to say Mass, exclaimed, "It were wrong indeed if any one who had shed his blood for Christ might not partake of the Blood of Christ."

Early in the spring of 1644, Jogues returned to Canada, and, in 1646, was sent to negotiate peace with the Iroquois. He followed the same route over which he had been carried as a captive. It was on this occasion that he gave the name of the Lake of the Blessed Sacrament to the body of water now known as Lake George. His mission as envoy was successful, and he returned to Canada, but in the following September, he left Three Rivers, with Lalande, and some Hurons. As they advanced, the party heard tidings that the peace was ended, but Jogues resolved to go on. When he was half way between Lake George and the Mohawk, the missionary was met by a war party out against the French, and he and his companion were seized, stripped and beaten, and he was led naked into the place of his former captivity. Again he was subjected to torture. Slicing off the flesh from his arms and back, they cried, "You shall die beneath our hatchets, and your head shall be placed on our palisades." "I fear not death, nor your tortures," replied the brave missionary. "You do wrong to kill me. I have come to preserve peace and strengthen the land, and to show you the way to heaven, and you treat me like a dog! Fear the chastisement of Him who rules both the Indian and the French."

That evening, his head was cut off, and set on the palisade, and his companion shared his fate. Jogues' body was thrown into the Mohawk, and his altar furniture and baggage was scattered and destroyed. Months rolled by, and the French were left in the greatest anxiety and uncertainty as to his fate. At last in June 1647, they learned from some Hurons, who had escaped from the Mohawks, an account of his death. The life of Father Jogues was written by Father Martin, in French, and Dr. Gilmary Shea, in translating the book, made his work one of devotion. But the great historian of our Church in America paid many other tributes

in his works to the Apostle of the Iroquois, and it is said that his manuscript bore evidence of the tears he shed when recording the sufferings of the great missionary. In reading the life of such a man as Father Jogues, as we contemplate his extraordinary purity, self-denial, humility, and zeal, we may hope to be changed more and more into his image which is but a reproduction — faint and feeble indeed — of the image of Christ, who suffered and died on the cross of Calvary.

The shrine of our Lady of Martyrs has been erected on the site of his martyrdom and René Goupil's. The site was also the birthplace of Catherine Tegakwita. "This flower of the forest was baptized in the Catholic faith by Father Lamberville. She was born in 1656 at Auriesville, N. Y., then a Mohawk village, and she died in 1680. Her tomb is at Prairie, some miles below the reservation, and is regarded as a shrine by the survivors of her tribe."

When Queen Anne's war was ended in 1713, by the Peace of Utrecht, it gave to England large concessions of territory hitherto considered as French. The region about Hudson's Bay, Newfoundland, and the Province of Acadia, now called Nova Scotia, were ceded to Great Britain.

Acadia was inhabited by a French population, and when these good people found their country ceded to England, and themselves no longer subjects of France, they were grieved to be forced to live under the rule of a government actuated by the most envenomed hatred of their religion.

As patriots, too, they knew that the French and English were enemies, and they dreaded to be compelled to take up arms against their countrymen, in case of war being declared between the two nations. They pleaded with the English that they might never be forced to so painful a service, and asked to be excused from taking the oath of allegiance, which they were called upon to take in 1720. This was an oath of supremacy and abjuration which no Catholic could conscientiously take.

The oath was modified, and for a time the Acadians were not oppressed. After the war between England and France that was ended by the Treaty of Aix-la-Chapelle, in 1748, the English government came to the conclusion that these neutral French might become dangerous to their interests by taking part with the French Canadians, their active enemies. On account of this supposed danger, without any real provocation, or the least show of justice, the English decided to expatriate the Acadians, a peaceable, prosperous and inoffensive people. They had no warning of their fate, but at harvest time they were ordered to assemble in a certain district, and being collected, were coolly informed that they were prisoners — that their lands, cattle, and houses were no longer their own, but were confiscated by the government — that they might take whatever personal property they could take with them, and were ordered to leave the province without delay. Several hundred houses, barns, mills, and even one church were burned, cattle were killed, and the people driven out into the roads. Ships were in readiness to convey the poor people to Louisiana, Maryland, Florida, and to distant places along the coast from Massachusetts to Georgia.

The Acadians had been remarkable for their industry, their Christian morality and their pure lives. The poet Longfellow, in his great poem, "Evangeline," described the Acadian's life as follows:

"In the tranquil evenings of summer, when brightly the sunset
Lighted the village street, and gilded the vanes on the chimneys,
Matrons and maidens sat in snow-white caps and in kirtles
Scarlet and blue and green, with distaffs spinning the golden
Flax for the gossiping looms, whose noisy shuttles within doors
Mingled their sound with the whir of the wheels and the songs of the maidens.
Solemnly down the street came the parish priest, and the children
Paused in their play to kiss the hand he extended to bless them.
Reverend walked he among them; and up rose matrons and maidens,
Hailing his slow approach with words of affectionate welcome.
Then came the laborers home from the field, and serenely the sun sank
Down to his rest, and twilight prevailed. Anon from the belfry
Softly the Angelus sounded, and over the roofs of the village
Columns of pale blue smoke, like clouds of incense ascending,
Rose from a hundred hearths, the homes of peace and contentment.
Thus dwelt together in love these simple Acadian farmers, —
Dwelt in the love of God and of man. Alike were they free from
Fear, that reigns with the tyrant, and envy, the vice of republics.
Neither locks had they to their doors, nor bars to their windows;
But their dwellings were open as day and the hearts of the owners;
There the richest were poor, and the poorest lived in abundance."

They were practical Catholics. So little contention arose among them that courts and lawyers were needless. The priests drew up their public acts, wrote their wills, and decided their small differences. If they would take the oath demanded of them, they might retain their houses, their fields and their flocks, but they preferred to be victims of their own integrity.

In September, 1755, Colonel Winslow was sent from Massachusetts with the king's commission, to destroy the property of the Acadians, and to expel them from the province. Colonel Winslow was a humane man, and he performed the cruel decree with reluctance and shame. His first measure, on landing at St. Pre, was to make prisoners of several hundreds of the leaders of the settlement, and they were ordered on board the transport ship, to be dispersed among people whose customs, language and religion were opposed to all they held dear and sacred. On September 16, the prisoners were drawn up six deep, and were ordered to go on board the vessels. The road from the town to the shore was just one mile in length, and was crowded with women and children, who, on their knees, and with eyes and hands raised to heaven, prayed for their husbands, brothers and kindred, so unmercifully torn from them. Other vessels arrived, and their wives and children followed. Their dwellings were burnt before their eyes, and the work of destruction was complete. Many thousands of people were cast forth upon the world, their homes lay smoking in ruins, the cattle which escaped slaughter, assembled about the forsaken farms, and the faithful watch-dogs howled for the hands that had fed, and the roofs that had sheltered them.

It may be questioned if the history of the world exhibits a more heart-rending incident than the exile of this gentle and unhappy people by the English authorities,

unless it is the same treatment accorded by this same nation to Ireland and the Irish race. The Acadians were scattered from Maine to Georgia; and husbands were separated from wives, and parents from children; the great majority were absorbed into various English colonies, where they lost their nationality, their language and their faith. Baltimore was the only place where they met with a kind reception; in many places orders were issued forbidding the Catholics to receive or harbor them.

The Continental Congress, 1774, sounded the key-note of a brighter day for the Church: "As an opposition to the settled plan of the British administration to enslave America will be strengthened by a union of all ranks of men within this province, we do most earnestly recommend that all former differences about religion or politics . . . from henceforth cease and be forever buried in oblivion." Pennsylvania, Delaware, Maryland, Virginia, Georgia and Connecticut removed restrictions against Catholics, and admitted them to all the rights of citizenship. After the Philadelphia convention of 1787, religious equality became complete and universal.

At the very beginning of the Revolution, James Barrett led the minute-men of Lexington, with eight Kellys, seven Kennys and ten Welshs in the ranks, and Patrick Carr fell at the Boston Massacre. We cannot claim all these as Catholics, but we believe the majority were of our Faith. Joseph Gallaway, a royalist officer, testified before a committee of inquiry in the House of Lords, 1776, that "One-half of the troops in the service of Congress were Irish, one-fourth English and Scotch, one-fourth native Americans." Guy Fawkes' Day was always observed in New England as Pope's day. An effigy of the Pope was carried through the streets of Boston in a procession, and then burned. When Washington was informed that the camp was preparing the usual celebration on November fifth, he at once issued the following order: —

"As the Commander-in-chief has been apprised of a design formed for the observance of that ridiculous and childish custom of burning the effigy of the Pope, he cannot help expressing his surprise that there should be officers and soldiers in this army so void of common-sense as not to see the impropriety of such a step at this juncture, at a time when we are soliciting. and have really obtained the friendship and alliance of the people of Canada, whom we ought to consider as brethren embarked in the same cause — the defence of the Liberty of America — at this juncture and under such circumstances, to be insulting their religion is so monstrous as not to be suffered or excused; indeed, instead of offering the most remote insult it is our duty to address public thanks to those our brethren, as to them we are indebted for every late happy success over the common enemy in Canada."

George Washington, in a reply to a patriotic address of the Catholics of the United States, some years later, said these memorable words: "As mankind becomes more liberal, they will be more apt to allow that all those who conduct themselves as worthy members of the community, are equally entitled to the protection of civil government. I hope ever to see America among the foremost nations in examples of justice and liberality. And I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their

revolution, and the establishment of their government, or the important assistance which they received from a nation in which the Roman Catholic faith is professed."

In February, 1778, Catholic France formally recognized our Independence, and in 1779, Catholic Spain sent a representative to the United States. Among the signers of the Declaration of Independence were Daniel Carroll, Charles Carroll, "of Carrollton," and a few other Catholics. After the Revolutionary War, Archbishop Carroll wrote: "Their blood (the Catholics) flowed as freely, in proportion to their numbers, to cement the fabric of independence as that of any of their fellow-citizens. They concurred with perhaps greater unanimity than any other body of men in recommending and promoting that government from whose influence America anticipates all the blessings of justice, peace, plenty, good order, and civil and religious liberty. The Catholic regiment, 'Congress' Own,' the Catholic Indians from St. John, Me., under the chief Ambrose Var, the Catholic Penobscots under the chief Orono, fought side by side with their Protestant fellow-colonists. Catholic officers from Catholic lands — Ireland, France and Poland — came to offer their services to the cause of liberty."

At the Battle of Bunker Hill, that first real test of heroic patriotism, there were engaged on the American side one thousand, five hundred troops, and of these twenty per cent at least were Irish Catholics. America's first Commodore, John Barry, often called the father of the United States' Navy, was a Catholic. To the demand of a captain of a British man-of-war as to who or what he was, he answered, "I'm Jack Barry, half Irish and half Yankee. Who are you?"

John Barry was born in County Wexford, Ireland, in 1745, and when he was fifteen years old he came to the United States, and settled in Philadelphia. When he was twenty-one years old, he was appointed captain of a ship, and in nine years he accumulated quite a fortune. He was appointed by Congress to command the "Lexington," the first armed cruiser under Continental authority. On April 7, 1776, he captured the "Edward," the first prize of war of the United States Navy. A few months later he was transferred to the frigate "Effingham," twenty-nine guns, and in the Delaware, at the head of four boats, he captured an English schooner, without the loss of a single man. When the American ships-of-war were lying near Whitehill, whither they had been sent when the city and the forts of the river had fallen into the power of the British, Barry conceived the daring plan of annoying the enemy by means of small boats, properly armed, which being stationed down the river and bay, might intercept supplies, and in case of danger, take refuge in the creeks. He manned the boats of the frigate, descended the river with muffled oars under cover of the night, and appeared unexpectedly before the city. He effected his object by intercepting a large stock of provisions, and capturing several vessels laden with military munitions and valuable stores for the British officers. This was known as "the Battle of the Kegs." His good work and successes won Washington's warm praise: "For the success which has crowned your gallantry and address in the attack upon the enemy's ships, may a suitable recompense always attend your bravery!"

When Howe took Philadelphia in 1777, Barry took the "Effingham" up the Delaware, hoping to save her, but she was burned by the British. Howe had

previously offered him a large bribe if he would deliver up the ship to him at Philadelphia, but this the noble Irishman scornfully rejected. Barry was next appointed to the command of the "Raleigh," in 1778, but British cruisers compelled him to run her ashore in Penobscot Bay. In the frigate "Alliance," in 1781, he sailed for France with Colonel John Laurens, who was sent on a special mission. He captured the "Atlanta" and "Trespass" later after a severe battle. In October, 1781, the "Alliance" was refitted, and after taking Lafayette and Count de Noailles to France, Barry cruised in the West Indies very successfully until May, 1782. After the reorganization of the United States Navy in 1794, Washington appointed him first senior officer, with the rank of Commodore. He saw an unbroken service in the Continental Navy, for he was commander of the first Continental cruiser, and of the last ship of the United Colonies. Commodore Barry died in his fifty-eighth year, and was buried in the graveyard of St. Mary's Church, Philadelphia. In July, 1876, a new tomb was erected to this noble Catholic defender of the infant Republic, and a statue adorns the Centennial Fountain, erected in the same year in Fairmount Park, Philadelphia, by the Catholic Total Abstinence Union of America. A bill, endorsed by President Roosevelt, was approved by Congress, to erect a monument to him in Washington. For a more complete life of this brave man, the reader would do well to obtain Griffin's "The History of Commodore John Barry." While we appreciate the great work done for the cause of the Catholic Church in its early history we must not overlook the services rendered by the laity, and for that reason a brief sketch of such men as John Barry, Charles Carroll, and other illustrious Catholics may not be out of place here.

"What a brightness, even among the noble signers of the Declaration of Independence, glorifies the name of Charles Carroll of Carrollton, who not only wrote his name with emphatic clearness, but added 'of Carrollton,' that no other Carroll might be taken for him! Outliving also all the other signers of that heaven-inspired 'Declaration,' he stood forth before his generation as one to be honored and revered. If American Catholics had no other model before them of what a Catholic patriot should be, they never fell into the error that fidelity to our Republic or the defence of its integrity is against the spirit any more than the letter of our religion."

Charles Carroll was descended from an ancient and powerful Irish family which claimed an Irish spelling of the name O'Cearbhoil; they sprang from the kings of Munster and were princes and lords of Ely from the twelfth to the sixteenth century; they were also connected by marriage with the great houses of Ormond and Desmond in Ireland, and Argyl in Scotland. Charles Carroll was born September, 1737, at Annapolis, Maryland. He first went to a private school kept by the Jesuits at a place called Bohemia, but he remained there only a short time, when he was sent to Europe to be educated, with his cousin John, who later became the first Bishop of Baltimore. They entered the Jesuit College at St. Omers, France, and from there Charles went to Rheims. He next went to the college of Louis le Grande, and studied civil law in France and common law in England. He then travelled for a year on the continent, and in 1764 he returned home.

At this time Roman Catholics were under the ban of disfranchisement, even

in Catholic Maryland, and they were taxed to support the Church of England. Mass was forbidden to be celebrated, schools for the education of Catholic children were prohibited, and they were denied the right to bear arms, which at that period was considered a mark of honor and position. Young Carroll first distinguished himself by vigorously attacking the validity of the law imposing the tax, and in the discussion he acquitted himself with such ability and success that he gained quite a reputation as a champion of the Faith all through the provinces. Upon the death of his father he inherited the last and largest of the old memorial estates of Maryland, a property estimated at that time to be worth over two million dollars. He was considered the wealthiest private citizen in the colonies, and in June, 1768, he married the young and beautiful heiress, the daughter of Colonel Henry Darnell.

In October a ship arrived at Annapolis with a cargo of tea upon which an English tax had been levied. The citizens determined not to allow the obnoxious tea to be brought on shore, and the frightened consignee, following the urgent advice of Mr. Carroll, allowed his vessel and cargo to be burned to the water's edge. In the year 1775 Carroll was elected a delegate to represent his country in the provincial convention. Here he opposed, but unsuccessfully, the instructions given to the representatives of Maryland, in the General Congress to "disavow, in the most solemn manner, all designs in the colonies of independence." In February, 1776, he went to Canada with Dr. Franklin and Samuel Chase, as one of the three commissioners appointed to effect, if possible, coalition between that country and our own. The Rev. John Carroll, his cousin, also accompanied the party to aid them as an interpreter. The young priest was as brilliant as his cousin, and later became Bishop of Baltimore. The mission to Canada proved a failure, and as we are all familiar with United States History, we will not dwell upon the causes here. Upon his return, Charles took his seat in the convention, and at once urged the withdrawal of their former instructions advocating peace and submission, and asking for a measure empowering the congressional delegates "to concur with the other united colonies, free and independent states." In a letter which Carroll wrote to a friend in England, a member of Parliament, he voiced the sentiments which were held by the great body of the people of the colonies:

"If we are beaten on the plains, we will retire to the mountains and defy them. Our resources will increase with our difficulties. Necessity will force us to exertion, until tired of combating in vain against a spirit which victory after victory cannot subdue, your armies will evacuate our soil, and your country retire an immense loser from the contest. No, sir, we have made up our minds to abide the issue of the approaching struggle, and though much blood may be spilt, we have no doubt of our ultimate success."

The measure which Carroll and others so enthusiastically advocated was finally passed, and Congress, in session at Philadelphia on July 4, 1776, unanimously adopted the Declaration of Independence. As Carroll was signing his name to the documents, he overheard a delegate remark, "There goes a few millions, but there are many Charles Carrolls, and the British will not know which one it is," whereupon Carroll, without hesitation, immediately added after his name:

of Carrollton." He was appointed a member of the Board of War, and actively exercised its duties during his continuance in Congress. He was also one of the committee appointed to draft the constitution of his state, and was next chosen as state senator of Maryland, and as a delegate to Congress, which office he held until 1778, when he resigned his seat in order to give his whole time and attention to the local affairs of his own state. In 1781, he was again elected senator, and immediately after the adoption of the federal constitution, he represented Maryland in the United States Senate. In the year 1801, he retired from active political life, and his last appearance in public was his laying the corner stone of the Baltimore and Ohio railroad station, on July 4, 1828. He died November 14, 1832, at the age of ninety-five years, the last of the signers of the Declaration of Independence. His faculties remained unimpaired to the last days of his life. He had an expansive intellect, a benevolent heart, and was always liberal with his vast wealth. A practical Catholic, he was intensely patriotic. His granddaughters became respectively Marchioness of Wellesley, Duchess of Leeds, and Lady Stafford. When the Marquis of Wellesley was appointed Lord-Lieutenant of Ireland, Bishop England of Charleston, at a public dinner at which Carroll was present, gave the following graceful toast: "To Charles Carroll, of Carrollton; in the land from which his father's father fled in fear, his daughter's daughter reigns queen."

"His days extended almost to the utmost limit of man's allotted existence," observes Carroll's biographer; "and with no shade dimming the clear mirror of his virtues, and no misfortune ruffling his course to the realms of eternal rest, with feelings pure and spiritualized, with faith high and steadfast, looking with a fixed eye beyond the clouds of earth, with the pillow of his infirmities free from a single thorn, with a nation's benefactions upon his head, and the approving smile of his Maker in his soul, 'his evening sun went down.' "

The Catholics in the British colonies were subject to the Vicar-Apostolic of London. After the close of the Revolution the Catholics in the United States could no longer be subject to an English bishop, and Pope Pius VI., in 1784, appointed the Rev. John Carroll, as prefect-apostolic. The total number of Catholics in the United States at this time, including the French and the Indians, was nearly forty thousand. In a short time the Pope concluded that a bishop was needed, but he left to the clergy in the new country the task of nominating a suitable candidate. The choice fell on Dr. Carroll, and he was appointed Bishop of Baltimore, November 6, 1789, his diocese embracing the whole of the United States. During the trip to Canada with his cousin Charles, Dr. Franklin and Samuel Chase, Franklin became seriously ill, and he was tenderly nursed and cared for by the young clergyman. The two men ever remained warm friends, and some years later when Franklin was in Europe, he used his influence at the Court of France to have his friend appointed Bishop of Baltimore. "The founder of the American hierarchy is a grand figure, worthy of his time," observes the historian, John Gilmary Shea. "His wisdom, learning, ability, and moderation were all required to build up the Church."

In 1791, Bishop Carroll collected twenty priests in a synod at Baltimore, and nine years later the Rev. Leonard Neale was appointed his coadjutor. The rapidly

increasing immigration after the fall of Napoleon added greatly to the number of Catholics, and bishops were appointed for Boston, Philadelphia, New York, Kentucky, Louisiana, New Orleans and St. Louis.

John Carroll was born January 8, 1735, the son of Daniel Carroll, a native of Ireland. He was sent abroad to complete his education and entered the great college of St. Omer in Flanders. It was here that he resolved to devote himself to the religious life, and he entered the Society of Jesus September 17, 1753, and was ordained in 1769. On entering the order of Jesus, he had given up all his property to his brother, and when the Jesuits were expelled from Bruges by the Austro-Belgian government, he returned to America in 1774, and began his labors as a secular priest in Maryland. After his appointment as prefect-apostolic he visited the mission all over the country and labored earnestly to supply the spiritual wants of his scattered flock. It was he who began the erection of a college at Georgetown, now the oldest Catholic institution of learning, and soon after he became Bishop, a seminary was opened and one of the first ordained from it was the Russian Prince Dmitri Gallitzin, who became the Apostle of the Alleghanies.

Prince Gallitzin was born in Germany; his father ranked among the highest of the nobility in Russia, and his mother was the daughter of a celebrated field-marshal under Frederick the Great. The young Prince held a high commission in the Russian army, but when quite young he came to America, and landed at Baltimore in 1782. For more than forty years he labored among the Alleghany mountains. When he first came to the place in Cambria county, he found it a wilderness, but by great exertions and privations, and after spending all he possessed, he succeeded in making "the wilderness to blossom as the rose." He who might have lived a prince in his own land, spent nearly thirty years in a log cabin, denying himself that he might raise the fallen, clothe the naked, and feed the hungry. He died in 1840, aged seventy years.

Among the religious communities begun under the auspices of the great Bishop Carroll were the Visitation Nuns at Georgetown, and, in 1809, Mrs. Seton (of whom more anon) founded, at Emmitsburg, the first American house of the Sisters of Charity. In 1809, a new institution of learning, Mount St. Mary's, was started in a log cabin, which for nearly a century has been sending out well-trained clergymen and learned laymen. In 1806, Bishop Carroll, with characteristic enterprise and zeal, laid the foundations of the Cathedral of Baltimore. It is now the oldest cathedral in the oldest archdiocese of the country, and stands alone as a centre of religious and historical interest. This is strongly impressed by the great facts of history which surround it; by the great number of priests who have been ordained therein; by the glorious memories which it enkindles, and by the vast achievements for God and the Church of the illustrious prelates whose remains it contains. His Eminence, Cardinal Gibbons, on the occasion of the Centennial Anniversary of the Cathedral, said:

"I regard the selection of Bishop Carroll as a most providential event, which was fraught with far-reaching consequences for the welfare and development of the Catholic Church in America. For if, at that time, a prelate of narrow views, a man out of sympathy and harmony with the spirit and genius of the

new republic, had been chosen, the progress of religion would have been seriously hampered and impeded.

"The site selected for the new edifice was purchased from Governor Howard of Revolutionary fame. The architect of the Cathedral was Benjamin Henry Latrobe, the grandfather of our distinguished fellow-citizen, General Ferdinand C. Latrobe. The corner-stone of the Cathedral was laid by Bishop Carroll on July 7, 1806. We can form some idea of the Bishop's sublime courage and pious audacity, or rather, I should say, of his keen foresight and deep penetration, in undertaking this gigantic work when we take into account the slender resources at his command and the spareness of the population of our city. Baltimore, which has to-day nearly six hundred thousand souls, at that date had a population of about thirty thousand and the Catholic community hardly amounted to five thousand souls.

"The granite with which the church is built was brought from the quarries of Elliott City in carts, drawn by oxen. The work of construction steadily progressed until 1812, when it was interrupted by the war with England, which continued from 1812 to 1815. After the close of the war the work was resumed and carried on till the completion of the building in 1821.

"On May 31, 1821, the sacred edifice was dedicated by Archbishop Mareschal. About fifty years ago the portico was constructed by Archbishop Kenrick.

"On Ascension Day, Thursday, May 25, 1876, the Cathedral was solemnly consecrated by my venerable predecessor, Archbishop Bayley. The sacristy was erected in 1879 and the building was enlarged and the new sanctuary added in 1888, during my administration."

On his appointment as Prefect in 1847, Bishop Carroll estimated the Catholics in the country at about twenty-five thousand, with twenty-four priests. In 1808, he could count sixty-eight priests, eighty churches several religious orders and three colleges.

Pope Pius VII. on April 8, 1808, raised Baltimore to the rank of a metropolitan See. Bishop Carroll was unanimously selected by Congress to deliver a panegyric on Washington, February 22, 1800, and it was said that of all the many discourses called forth by the occasion there was none more eloquent than the Catholic Bishop's address. It was he who performed the historic marriage ceremony between Prince Jerome Bonaparte and Miss Patterson in 1803. Archbishop Carroll lived to see the consoling fruits and the beginnings of the harvest. In 1815, the aged patriarch's health began to fail, and fortified by the sacraments, he expired Sunday, December 3, 1815, in his eightieth year.

Mr. Custis, the adopted son and heir of Washington, described the relations of Carroll and Washington in a letter to a friend of his: "From his exalted worth as a minister of God, his stainless character as a man, and, above all, his distinguished services as a patriot of the Revolution, Dr. Carroll stood high, very high, in the esteem and affections of the *Pater patriæ*."

"A great American and a great churchman," writes Father O'Gorman, "Carroll molded the diverse elements of the American Catholicity of his day into a unity which the vicissitudes of time and the seemingly adverse influence of a

vast foreign immigration have not destroyed. The Americanism of Carroll is a precious heirloom and a lasting inspiration to the churchmen of to-day."

Bishop John England was another great churchman of that early period, and although born in Ireland, no man in the land was a greater and truer American. He was truly, in his views, his modes of proceeding, his thought and actions, a patriotic citizen. Born in Cork, Ireland, in 1786, his family were respectable people in easy circumstances, and they gave him a good education. He studied law, but after two years he finally decided to enter the church, and was ordained a deacon in 1808, and shortly after entered the priesthood. In 1812, he was appointed president of the Theological College of St. Mary, Cork, and lectured to the students on divinity. He also edited a magazine, and in the exciting discussion on Catholic Emancipation, he took an active and aggressive part, and for severely criticising the government's attitude, he was summoned before the courts and fined five hundred pounds. In 1820, he was appointed bishop of the newly constituted See of Charleston, in the United States, which at that time embraced the two Carolinas and Georgia. The new Bishop was consecrated in Ireland, but he refused to take the oath of allegiance to the British government, which was customary on such occasions, declaring his intention to become a citizen of the United States. This caused some delay and confusion, but he insisted, and finally won his point.

After a long and stormy voyage across the Atlantic, Bishop England arrived in Charleston, December 31, 1820. He at once visited every part of his diocese, which was widely scattered and thinly settled. He established a theological seminary, and he was called the "Restorer of classical learning in Charleston." Duelling was at this time very prevalent through the Southern States, and an Anti-Duelling Society was started, of which the Bishop became an active member. In the winter of 1825 he was invited to address the members of Congress, and was the first Catholic clergyman to receive this honor. The address was considered a masterpiece of argument and persuasion, and was widely copied and quoted. The Bishop published at this time a magazine, "The United States Catholic Miscellany," the pioneer of Catholic newspapers, which continued publication until the Civil War. He founded several orphan asylums, boarding and free schools, and held special services for the poor negroes in his Cathedral, which was at that time an unheard-of innovation. He delivered a course of lectures in all the great cities of the country, and they were attended by citizens of every class and creed. He was a great power in the Church and it was believed that his influence at Rome was decisive in all ecclesiastical matters connected with the American Church. After a short illness, he died April 11, 1842, mourned by all, irrespective of class or creed. His works were collected and published after his death, and comprise five large volumes of sermons and addresses. Bishop England was a remarkable man. He endeavored to better the temporal as well as the spiritual condition of his flock, believing that the poor have bodies to be cherished, as well as souls to be saved. He overcame all prejudice by charity and kindness, and loving God with all his heart and soul, he loved his neighbor as himself.

The Jesuits, as a missionary order, furnish a theme in which we have a national interest, for they bore a large share in the work of discovery and civilization,

in both the northern and southern portions of the continent. Seven years before the Mayflower anchored at Plymouth Rock, and twenty-three years before Rhode Island was settled by Europeans, "France and Roman religion had established themselves in Maine," says Bancroft. Still earlier, Jesuits were in Nova Scotia, and in 1625, Jesuit missionaries were laboring on the banks of the St. Lawrence. The early explorers lent their aid to these missions, and Champlain, whose name was given to one of our great lakes, declared that "The salvation of one soul is worth more than the conquest of an empire, and that the object of a Christian king, in extending his dominion over an idolatrous company, should be only to subdue its inhabitants to the sway of Jesus Christ." The fearless and zealous Jesuits followed the red man to the wilderness, paddled with him the rude canoe, reared beside his their hut, and displayed a patient and winning sweetness that disarmed his ferocity. Sault Ste. Marie and Mackinaw were sites of their missions, and far beyond these remote places there were points where the noble missionaries reared their wooden crucifix and built chapels of logs and bark. In all their missions, the Order displayed an indomitable energy, and a spirit of enterprise. As dauntless as they were versatile, and as unwearied as they were zealous, the barriers reared against them were undermined, and stormed where strategy could not avail. Martyrdom for them had no terrors — rather was it considered a crown. When the tidings reached their colleges in Europe of a missionary falling riddled by the arrows of the savage, at the foot of the crucifix he had planted, not the students only, but the professors of the colleges hastened to America to take the places of the martyrs.

One of the later missionaries of this Order was Peter John De Smet. Born in Belgium in 1801, he came to the United States in 1821, with Bishop Nerinx, and for two years he remained in the Novitiate House of the Jesuits at Whitemarsh, Md. In 1823, a new Jesuit mission was established at Florissant near St. Louis, at the suggestion of the United States government, and young De Smet accompained Bishop Dubourg there, and completed his theological studies. In 1828, he was appointed professor at the University of St. Louis, which he helped to establish. In 1838 he started a mission among the Pottawattamie Indians at Sugar Creek, and assisted by Father Verreydt, he erected a chapel, huts for the missionaries, and a school. His labors among these people were very successful, and he had the joy of seeing almost the entire tribe converted. The history of our continent has few pages of more sacred and romantic interest than those which record the toils, the bravery, the sufferings of the early missionaries. Father De Smet's great power over the Indians was won by living as they lived, and putting himself fearlessly in their power. Like the saintly Father Rasle, for some time he found great difficulty in overcoming the disgust he felt at eating the same food with the tribe. They would boil a mixture of queer materials in a big, dirty kettle, and serve up the food thus rudely prepared in a large wooden bowl, all dipping their spoons into it. These refined men, accustomed to the elegant table manners of France, found it difficult to eat at such a repast, but they realized that it was necessary for them to accommodate themselves to the manners and customs of the savages, in order to win their entire confidence, and gather them into the True Fold.

In 1840, with permission of Bishop Dubourg, he left Westport in the annual caravan of the American Fur Company, to begin mission work among the Flatheads, who received him warmly, and he taught them for two months. Father De Smet returned to St. Louis, for supplies and material to form a permanent mission. Accompanied by Fathers Pointe and Mengareine, and three lay-Brothers, who were skilled mechanics, he returned to the tribe, August 14, 1841.

He erected a rude hut for a school; their planks and boards were riven from logs, the doors swung on leather hinges, the window sashes were whittled out, and the furniture was of the simplest description. Rude as it was, the purposes for which it was framed, gave to the structure a higher beauty than belongs to any architectural expression, and the spirit in which the Jesuits toiled, made its scanty accommodations more satisfying than the splendors of the Cathedrals in France. The Flatheads were degraded, and had coarse features, some of them deformed wilfully, according to the savage customs of the tribe. Their manners were as coarse as their faces, they were slow to learn, but if they had been as fair as angels, they could not have attracted more the love and earnest sympathy of Father De Smet. A tribe of Nez Perce Indians also sought instructions and the missionary finding that the work was increasing, made a perilous and difficult journey to Fort Vancouver, hoping to get necessary supplies there, but he was disappointed, and continued his journey to St. Louis. From there he went to Belgium and France, where he roused great enthusiasm for the work of the missions, and sailed from Antwerp in 1843, accompanied by five Jesuits and six Sisters of the Congregation of Our Lady, who had volunteered to instruct the Flathead children.

Father De Smet obtained a grant of land on the Willamette River, and erected a convent and other buildings. The missionaries not only taught the Indians, but clothed them decently, and the whole care of their health, their personal neatness, their labors and recreations fell upon the Jesuits and the Sisters. But the main care was for their spiritual interests, and in this respect Father De Smet found an ample reward. The happiness he experienced at his success, cannot be described. That which causes joy in the presence of angels, transcends the force of human language.

Leaving this mission well established in 1845, Father De Smet made a series of missions among the Kootenays, and other tribes, and he made nineteen trips to Europe to obtain funds and workers.

His influence with the Indians was very great, and he rendered important service to the United States in averting cruel Indian wars. In 1867 and 1868 he went with the Peace Commissioners to the hostile tribes; he determined to risk the danger, and went into the Sioux camp alone. General Stanley declared that "Father De Smet alone, of the entire white race, could penetrate to these cruel savages, and return safe and sound." Sitting Bull and five thousand warriors received the missionary with the greatest enthusiasm, for there is nothing appeals to the Indians like bravery. His advice prevailed, so great was their respect for him, and a treaty of peace was signed July 2, 1868, by all the chiefs. His life was crowded with adventure, and it has been calculated that he travelled over one hundred and eighty thousand miles on behalf of his missions. He was honored

by statesmen, and the king of the Belgians made him a chevalier of the Order of Leopold. No other white man ever acquired such an ascendancy over the Indian tribes of America; it was certainly an extraordinary power. His childlike and buoyant disposition, his faith in their honor, his piety and zeal in their behalf, no doubt appealed to the Indians, and they believed him to be their sincere friend. His writings are numerous, and he enriched the Catholic literature of America. His principal works are "Letters and Sketches," "Oregon Missions and Travels Over the Rocky Mountains," "Western Missions and Missionaries," and "New Indian Sketches." The best life of Father De Smet was written by H. M. Chittenden and A. T. Richardson, entitled "Life, Letters and Travels of Pièrre Jean De Smet, S. J.," in four volumes. Father De Smet died at St. Louis, Mo., in May, 1872. He was simple, guileless, transparent, winning confidence by the plain sincerity of his demeanor. His humility was deep and unaffected, and whatever trials hedged up his path, at times, he never doubted as to the success of his labors for he worked in concert with a Power that is irresistible, prompted by Divine Love for his neighbor. He worked hard; what his hand found to do he did, earnestly and with self-sacrificing zeal, and great was his reward.

At the close of his great work on America, M. de Tocqueville observed that if he were required to point out the cause of the wonderful advancement in prosperity and civilization of the American people, he should reply: "It was the superior character of their women." Our Saviour and the Apostles bear ample witness to the worth of women's services in the early Church, and the Catholic Church has ever adopted the apostolic manner of disseminating divine truths and teaching human duties, by employing women as well as men. From the very earliest times there existed orders of religious women, dedicated to Christ's service. In what regard they were held is eloquently expressed in the well-known passage of Tertullian, written in the second century. "Consider," he says, "the examples of our Sisters, whose names are with the Lord, who, not compelled by lack of beauty or by advanced years, prefer holiness to husbands, for they chose to be brides of God. For God they are beautiful; for God they are virgins; with Him they live; with Him they hold converse; with Him they are busied day and night; they offer their prayers to the Lord as their dowries and so often as they desire, they obtain honor from Him as the bridegroom's gift. Thus they have won for themselves the eternal gift of the Lord, and even upon earth, by abstinence from marriage, they are ranked in the family of angels." One of the most beautiful features in the Catholic Church are the numerous female Orders. They are the flowers on the Catholic tree, and fair and fragrant flowers they are. They give evidence that Almighty God dwells with the Spouse of the Holy Ghost, the Catholic Church, for only the grace of God can produce such a variety of sweet blossoms.

Mother Seton did a great work for the Church, and was Foundress of the Sisters of Charity in the United States, those angels of peace, who are ever found where there is need of the tenderness and pious ministrations of women. During the Civil War they were indeed "the angels of the battle fields" — heroic to sublimity, gentle as mothers, knowing no creed, color or sectional prejudice. This Order of holy women has covered the earth with shining testimonies of their zeal,

and peopled heaven with saints. It was to this service Mother Seton consecrated her life early in the last century.

Eliza Ann Bayley was born in New York, August 28, 1774. She was the daughter of Dr. Richard Bayley, a physician distinguished for ability and benevolence, and from him the daughter inherited her generous and philanthropic disposition. She was brought up in the Episcopal church, and was early admitted to what the members of that denomination call "the ordinance of confirmation." Even when a child she was very religious, and wore on her person a small crucifix. She was always attracted to the conventual life, and often regretted that there were no convents in the Protestant church. At the early age of nineteen, she was married to Mr. Seton, a wealthy merchant of New York, who was a descendant of the noble family of that name in England. For some years her outward life was happy; with a kind husband, ample wealth, and all the pleasures of a refined and cultivated taste, she had all her wants gratified. Although spending much time in society, she devoted a part to good works and was frequently called by her friends a "Protestant Sister of Charity."

Early in 1801, however, the clouds began to gather, and her husband failed in business, and in the same year she lost her father. Two years later her husband's health began to decline, and a sea-voyage to Leghorn was determined on. After a voyage of seven weeks — tedious it must have been to the invalid, and trying to the wife who nursed him — they arrived at Leghorn. Here they were detained in quarantine for four weeks, as there were a few cases of yellow fever on board. The record of these sad days given in Mrs. Seton's diary, is very touching. A week after their release, Mr. Seton passed beyond, and his widow remained for some time with an Italian family, the Filicchis, who had formerly had business relations with her husband. They were good Catholics and their unremitting kindness touched her sensitive and grateful heart.

"I went," she writes in her diary, "with Mrs. Filicchi to the chapel La Sanctissima Annunziata. Passing through a curtain, my eye was struck with hundreds of persons kneeling; but the gloom of the chapel made every object at first appear indistinct, while the soft and distant music which lifts the mind to a foretaste of heavenly pleasures, called up in an instant every dear and tender idea of my soul, and I sank on my knees in the first place I found vacant and shed a torrent of tears at the recollection of how long I had been a stranger in the house of my God!" She was given suitable books for instruction, and a learned Jesuit began to teach her the truths of our holy religion. Mr. Filicchi accompanied her to America, and during the voyage he frequently conversed with her on religion, and she read many good Catholic works during the long voyage.

Soon after her arrival in New York, she was received into the Catholic Church in St. Peter's vestry, March 14, 1805. Many of her former friends turned from her, and having little or no property, she opened a school in New York to support herself and children, but without success. She was considering the advisability of going to Canada, when Dr. Dubourg suggested that she open a school in Baltimore. Encouraged by Bishop Carroll, she opened a boarding school for Catholic girls near that city, in Emmitsburg, in 1809, a religious establishment, under the direction of the clergy. This was the beginning of the work of the Sisters of Charity

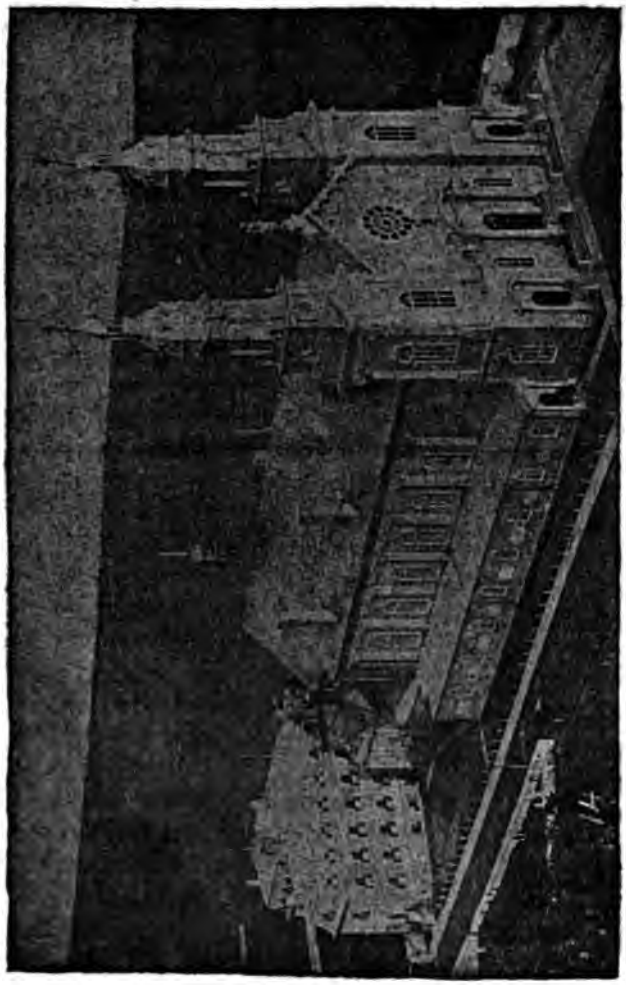
in America. The little community of holy women took the title of Sisters of St. Joseph, placing themselves under the Saint's protecting care, who was the guardian of the Son of God on earth.

The little community suffered much from poverty and sickness. The convent contained only one story and an attic, and here sixteen persons were crowded together, often reduced to the poorest fare — burnt-carrot coffee, salt pork and buttermilk. Finally Mrs. Seton adopted the Rule and Constitution of St. Paul, with some slight modifications, and eighteen took the vows of poverty, chastity and obedience, and Mrs. Seton became Superior. The school prospered and the buildings were enlarged. Her Rule was kind, yet strict. One morning, meeting a young Sister after Mass, who had been absent, Mother Seton said, "Why did you not come to Our Lord for a recompense this morning?" "Mother," replied the Sister, "I felt a little weak, and took a cup of coffee before Mass." "Ah, my child, how could you prefer a miserable cup of coffee to your God?"

Personally, Mother Seton was a woman of deep feeling, of a cultivated and refined mind, and had read extensively. She was fond of books, was gifted with literary and poetic tastes, and was the author of several beautiful hymns. She possessed a great command of language, and won all hearts by her charm of manner.

Mother Seton was severely tried in the loss of two of her daughters, and year after year she continued her life of painful self-denial. The blessed work prospered, and her name was widely reverenced; the community grew in numbers, the schools were full of pupils, and sisters were sent to New York and Philadelphia to take charge of Orphan Asylums. According to the constitution of the Order no one was permitted to be elected to the office of superior for more than two successive terms, but Mother Seton continued as the superior during her life. In 1820 she contracted a pulmonary disease, and her sufferings were very great, but no complaint was ever heard from her lips. Daily she became more united to God, and more disengaged from the things of earth. Peace, love, confidence and joy — these were the sentiments that supported her in her last trial. When she perceived the anxiety and grief of the Sisters, as they hovered near her bed, she would try to cheer and comfort them by saying "God's will be done!" Her soul was tranquillized by that filial confidence which is inspired by the love of God, and the belief in His infinite mercy. One of the younger Sisters having expressed the wish that God would grant her the opportunity of entirely expiating her faults during her life, that she might the sooner be with Him in heaven, Mother Seton raised her eyes with clasped hands, and exclaimed, "My Blessed God! how far from that thought am I, of going straight to heaven — such a miserable creature as I am!"

At Mother Seton's death there were twenty communities of Sisters of Charity at work in the Middle and Southern States. Her successor was Mother Rose White, under whose care the Order flourished and prospered, until the Sisters were scattered over the world.



BASILICA OF ST. ANNE DE BEAUPRE, CANADA.

The Catholic Church in America From the Landing of Columbus to the Present Day.

PART III.

CATHOLICITY in New England dates from a remote period. Indeed, there is reason to believe the well-founded tradition that St. Brendan came to these shores from Ireland, A. D., 560, and in an ancient history of Iceland we find a record of Eric Gnupson, the first Bishop of Greenland, who was appointed in 1112. He never went to his duties in Greenland, however, but did missionary work in Vinland, as New England was called, where he died. Cabot founded a settlement in 1502, and a priest attended to their spiritual needs. In 1611, nine years before the landing of the Pilgrim Fathers at Plymouth, Father Peter Baird founded a mission on Mt. Desert Island for the Abenakis.

There is a prevailing tradition that the early settlers of New England came over the sea to establish here an asylum for the oppressed, where all might have freedom of thought and action, and worship God, each man according to the dictates of his own conscience. But, strange to say, if there was any one thing the colonists abhorred as the most dangerous device of Satan, it was the idea of religious toleration. The very first declaration of the General Court, bearing on this matter, is sufficiently explicit: "Hugh Bretts, being found guilty of heresy, is ordered to be gone out of the jurisdiction upon pain of death, and not to return again, under the liability of being hanged."

The subject is an unpleasant one, which we would be glad to pass over in charity and silence, but fidelity to the truth of history would not permit it. We cannot understand why the Pilgrim Fathers are so constantly spoken of as apostles of freedom and toleration. Mrs. Heman's immortal "Ode to the Pilgrim Fathers" is certainly very beautiful, but in view of their treatment of the Baptists, Quakers, Catholics and others, we cannot, without some qualification, indorse the following line as truthful:

"They have left unstained what here they found — Freedom to worship God!"

In 1647, a statute was passed excluding priests from the Massachusetts Colony, and if they returned, they were to be punished by hanging! In 1689, it appears from the Andros papers that "There were no Papists in New England." In 1700, another act was passed by the legislature of Massachusetts, to eject all Jesuit priests and popish missionaries on or before the tenth of September, 1700; — the

penalty, perpetual imprisonment and on being retaken, after escape, to be punished with death."

On March 20, 1732, this item appeared in *The Weekly Rehearsal:* "We hear that Mass has been performed in town this winter by an Irish priest among some Catholics of his own nation, of whom it is not doubted we have a considerable number among us."

Even as late as 1755, when the Acadians were brought by force to the colony, and pleaded for a priest to minister to them, Governor Hutchinson voiced the general feeling thus: "The people would upon no terms have consented to the public exercise of religious worship by Roman Catholic priests." After the war of the Revolution there was a change and the Catholics were tolerated, as they fought valiantly in the Revolution, and the French allies were Catholics. But the old feeling against them died hard, and when Bishop Carroll visited Boston, he wrote to a friend in Baltimore, "Many here, even of their principal people, have acknowledged to me that they would have crossed to the opposite side of the street, rather than meet a Roman Catholic some time ago. The horror which was associated with the idea of a Papist is incredible, and the scandalous misrepresentation by their ministers increased the horror every Sunday."

The Rev. Louis Rousselet came to Boston about the time of the Revolution, and an Irish priest, Father Lacey, also said Mass occasionally, probably in some small hall. Abbé Robin who was chaplain of Rochambeau's fleet, made an extended visit to Boston later. In 1784, Abbé de la Poterie began to minister to the spiritual necessities of the Catholics. He was a former chaplain in the French navy, and was the first permanent pastor. In 1788, he secured a ten-year lease of a little chapel nearly opposite the city hall in School Street, which had previously been occupied by a small Huguenot congregation, and on November 2, 1788, celebrated the first Mass in what he named the Holy Cross Church, to a congregation numbering probably about one hundred souls. He left in the following July, and was succeeded by Rev. Louis Rousselet, who remained but a few months.

The Rev. John Thayer was next appointed, and said his first Mass on January 4, 1790. Father Thayer was a remarkable man. He was a convert, and had formerly acted as Protestant chaplain to Governor Hancock, but while travelling abroad, had become converted, and after receiving instructions and a course of studies, was ordained a priest at Paris. He was born in Boston, of good Puritan stock, and possessed all the fighting qualities of his ancestors.

The following extract is from a letter written by Father Thayer a few months after his arrival in Boston:

"On every occasion the Protestants evince the same eagerness to come and hear me; but they content themselves with that. The indifference and philosophy which prevail here as much as anywhere else, are an obstacle to the fruit of preaching, which it is exceedingly difficult to remove, — an obstacle, however, which does not in the least discourage me. I have had the pleasure of receiving a few recantations, and our dear neophytes afford me great consolation by the sanctity of their lives. About one hundred Catholics consisting of French, Irishmen and

Americans are what constitute at present our church. About one dozen of them can attend Mass daily. I am engaged in instructing a few Protestants whom I hope to restore shortly to our common Mother. I recommend our mission most earnestly to your prayers. We are in want of laborers for the cultivation of the immense field which has been so long abandoned in these United States.

(Signed) THAYER.

Boston, July 17, 1790."

He was happy only when engaged in controversy with some one in regard to the supremacy of the Catholic Church. He challenged a New Hampshire minister and a famous Boston lawyer in disputation, and the argument became bitter and personal. A year later he began a controversial lecture course in his little church on School Street, to which he invited all those who loved the truth, and sincerely desired salvation. "It is no vain presumption in my own learning or abilities that prompts me to this step," said Father Thayer; "my only motive is the glory of God in the salvation of souls. My entire trust is in the strength of my Redeemer, and the goodness of my cause." These lectures were continued twice a week, and the church was crowded with the citizens of Boston, who came to hear his exposition of Catholic doctrine. The little flock now began to be held in higher esteem, and the name of Catholic was no longer despised as synonymous with ignorance and superstition. The ministers of Boston became alarmed, and sought by ridicule and misrepresentation to deter anyone from embracing the Catholic Faith.

It was indeed a cross the convert had to carry at that time, for their relatives disowned them, and they were even deprived of the means of obtaining employment; yet discouraging as this was, many faithful souls persevered and entered the Fold. But if the truth must be told, Father Thayer was not the right man as pastor at that early time in a city like Boston, for he was too aggressive and combative in his methods, and Bishop Carroll sent another missionary to the same field. Father Thayer devoted more time to the lecture field, and went to the South. In 1803, he went to Ireland, and died at Limerick in 1815. During his later years he worked to secure a fund to start a female academy in Boston, and left eight thousand dollars to Father Matignon for this purpose. This money subsequently founded the famous Ursuline Academy in Somerville, of which more anon.

Bishop Carroll, always wise and prudent, selected the Rev. Francis Matignon as the next pastor of the little church, a gifted ecclesiastic whom the storm of the French Revolution had sent to our shores. He was an entirely different man from his predecessor — mild, gentle and tolerant, with all the tact and courtesy of his race; he was very successful in his new field. He won all hearts, and even the Protestants, who had been repelled by the strenuous Thayer, respected and admired him. He was thirty-nine years old when he entered on his new labors, and had previously been a professor at the Sorbonne, Paris, a title that was borne only by men of great ability and learning. But all was not pleasant sailing, by any means, and he found many Protestant people in New England more than suspicious about the great designs he had in view in extending the work of the

Church. The dislike and hatred handed down from father to son since the first colonization of New England, to everything connected with Rome or the Pope, still governed the great majority of the citizens. But Dr. Matignon had great tact, and was naturally meek, and his humility disarmed and won over many who had previously been hostile, and the Church prospered, until the good priest began to feel the burden of his pastorate too heavy. It was then he sent for a former pupil of his, the Rev. John de Cheverus, who arrived in Boston, October 3, 1796.

This great and good man was born at Mayence, France, January 28, 1768. At an early age he entered the Church. The canons requiring the candidate for the priesthood to be twenty-five years old, a dispensation was granted by the Holy Sea, and he was ordained priest December 18, 1790, at the last public ordination before the French Revolution. He was appointed as curate of his native parish, but having refused to take an impious oath during the persecution of the clergy, he retired from the city, and was concealed for a time among his friends. He was in Paris during the massacre of the clergy, and four days later escaped from the city in disguise, and sought refuge in England, where he learned English. He opened a school, and also became pastor of a little chapel where he offered Mass for a few Catholic families in the neighborhood. Then came the invitation from Dr. Matignon, and he accepted the call.

Father Cheverus resembled Father Matignon in disposition, piety and urbanity, and the two cultured gentlemen won all hearts by their virtues and social qualities. An over-zealous Protestant clergyman, sincere in his own belief, and anxious to turn two such fine characters from the errors of Popery, called on them, and tried to convince them that they were wrong. When asked by his friends about the result of his interview, he shook his head, and exclaimed: "These men are so learned there is no doing anything with them in argument; so pure and evangelical in their lives, there is no reproaching them; and I fear it will give us much trouble to check their influence!" This was praise, indeed, coming from such a source at that time.

Father Matignon attended to the spiritual wants of the Catholics in neighboring cities, sometimes going as far as Portsmouth, saying Mass and hearing confession in private houses. Father Cheverus assisted in this work also, but as he was the younger man, on him fell the work connected with the Maine Mission. He would ride on horseback hundreds of miles through almost inaccessible roads, mere trails, that a few people might partake anew of the Divine things of their faith. He renewed by his devotion and endurance, the best traditions of the Church's glorious apostolate, and took an active and unselfish participation in the great work of establishing the Church in a new country. He kept up his connection with these missions, even after he became bishop. During one of his missions in Maine, he was arrested and tried as a common criminal, for marrying a couple in that district, and narrowly escaped imprisonment with thieves and drunkards in the jail. But so great was the respect for his charity and piety, that the oppressive laws against Catholicity were soon modified.

Father Cheverus received a letter from Bishop Carroll, asking him to take charge of St. Mary's Church, Philadelphia, but he would not leave his friend

Father Matignon, and he begged the Bishop to allow him to remain in Boston. The Bishop consented, and Father Cheverus devoted himself with new zeal to his work. Soon after this he went on a visit to Maine, and erected at Newcastle a small chapel, which he dedicated to St. Patrick, and appointed Father Romagne as pastor. It is impossible to describe the joy of the Catholics of the surrounding country, and some came in teams or on horse-back fifty miles on Sunday in order to attend the Holy Sacrifice. From this place he went to the Penobscot Indians, and learned their language from an old squaw, who could speak a little English. His journey lay through a dark forest, no trace of a road, with a single guide. Often they had to cut their way through bushes and briars, and their bed at night consisted of tree branches around which fires were lighted to keep away the bears and wild cats. One Sunday morning, after travelling through the wilderness several days, he heard many voices singing, and to his amazement, heard the well-known chant from the Royal Mass of Dumont, which he had last heard in one of the great cathedrals of France. Father Cheverus was received with cries of joy. He was the first priest some of the older Indians had seen for fifty years, and they instantly recognized the "Black Gown." They called him "Father," and placed him on a bearskin, an honor accorded only to their chiefs. He made an address, explained the object of his visit, and arranged the time and place where he would offer Mass, hear confessions and administer the Holy Sacrament. After the address they invited him to the feast they had prepared. This was, indeed, a test for Father Cheverus. If he refused, he would give offense, but finally he overcame his scruples, swallowed the awful mixture of broth, and ate the meat on the bark of a tree, the only plate known to these children of nature. But after the repast, he decided that he could not repeat such an experience, and with great tact he said that hereafter bread would be sufficient for him, and this was, in fact, the only food he lived on during the mission. Every day he taught, confessed or baptized and was often obliged to travel a great distance to visit the sick and infirm. In hearing confessions he was obliged to hold his head close to the Indians, and breathe for hours the stench exhaled from their bodies — the result of filthiness and habitual sweat, and to crown all, he soon found himself covered with vermin, "the only perquisite," he said afterwards, "that he derived from his ministry." But his efforts in behalf of the poor Indians were blessed, and he found that the early Jesuit missionaries had trained them so well to the practice of religion, that these savages, even after fifty years, had not forgotten their catechism. The fathers had taught it to their sons, the mothers to their daughters, and every Sunday they met to chant a portion of the Mass. Wherever the priest went, he was received with joy, and the queen of the tribe alone had the privilege of waiting on him. After having passed three months among the different tribes, who loved and venerated him, and having promised them that he would visit them every year, which promise was kept, even after he became bishop, Father Cheverus returned home.

After returning from a mission to Maine in 1798, Father Cheverus found the yellow fever epidemic raging in Boston, and he devoted himself day and night to nursing the sufferers. A general panic prevailed, and as soon as the fever appeared in any place, everyone abandoned the house, and the sick person was

left with no one to assist or console him. Father Cheverus went from house to house and whether the patient was Catholic or Protestant, he rendered whatever service was required. His friends remonstrated, but he replied, "It is not necessary that I should live, but it is necessary that the sick should be taken care of, that the dying should be assisted." The ministers of the other churches in the city fled, or with their families kept in seclusion, but the despised Catholic priest alone was at the post of danger, braving death with calmness and equanimity. A Protestant, who had been very bigoted, came to Father Cheverus, and said, "Sir, I have studied you closely for a whole year; I have watched all your steps, and observed all your actions; I did not believe that a man of your religion could be a good man. I come to make you the reparation which honor demands. I declare to you, that I esteem and venerate you as the most virtuous man that I have ever known!" The gentle priest endeared himself to Catholics and Protestants alike, and so high was he held in public esteem, that when President John Adams visited Boston, and was tendered a public banquet, the two highest places of honor at the table were reserved for the President and Dr. Cheverus. He was also given another testimonial of civic respect. When the legislature prepared the formula of a new oath to be taken by the citizens before voting, in order that it might not contain anything conflicting with the consciences of Catholics, it was submitted to him for revision, and when he modified it, it was at once passed and made a law.

The number of Catholics began to increase notably in Boston, and as the ten-year lease they had taken of the small chapel in School Street had now nearly expired, it was decided to purchase a lot of land, and build a new church. A committee was appointed to raise subscriptions, and the list was headed by President John Adams and other prominent Protestants. The names of the committee deserve to be remembered, for they worked hard, and collected a sum total of sixteen thousand one hundred and fifty-three dollars, one-fifth of which, three thousand four hundred and thirty-three dollars, was contributed by Protestants. The committee consisted of Hon. Don Juan Stoughton, Spanish Consul; John Magner, Michael Burnes, Owen Callaghan, Edmund Connor, John Duggan and Patrick Campbell. A lot situated on Franklin Street was selected, and on St. Patrick's Day, 1800, ground was broken for the erection of the new church. Bulfinch, a well-known architect, generously furnished the plans, and superintended the work without pay. The congregation thanked him by a unanimous vote later, and presented him with a solid silver urn. The new building was a brick structure, of the Ionic order, and cost altogether about twenty thousand dollars, quite a sum in those early days for a poor congregation. It was consecrated by Bishop Carroll, September 29, 1803, and called the Church of the Holy Cross. The Bishop was assisted at the ceremony by Fathers Matignon and Cheverus, and two other priests. The church was crowded, and the outdoor assembly was a large one. A bell was presented to the church by Mr. Hasket Derby. About this time two other priests arrived in Boston, Father Tisserand and Father James Romagne, but the former soon returned to France, owing to ill-health, and the latter labored with apostolic zeal for eighteen years among the Indians in Maine. The church was afterwards enlarged, as the congregation grew in

numbers, and became known as the Cathedral of the Holy Cross, after Bishop Cheverus' consecration.

In the year 1808, Pius VII. erected Baltimore to an archbishopric, and established four suffragan bishoprics, Boston, Philadelphia, New York and Bardstown, Kentucky, and Father Cheverus was appointed as Bishop. When the news reached Boston, the modesty of the good priest was pained at being promoted above Dr. Matignon, his senior, and whom he honored as a father; but the latter was rejoiced, as he had already refused the honor, and proposed in his stead his young friend. The Papal Bulls were delayed, and it was 1810 when he was consecrated in Baltimore. The Catholics of Boston numbered about seven hundred and twenty souls, and the Catholic Church at Newcastle, Maine, and the log cabin of the Indian Mission, together with the Boston church, comprised the bishopric. In his ordinary conduct the Bishop was still the same. He had but one small room, which he called "his episcopal palace," and often there were not chairs enough to accommodate his visitors, and then his bed, which consisted of only a few boards raised from the floor, and covered with a thin mattress, helped to seat the company. He split his firewood himself, and was economical in everything, except in charity. The apostolical simplicity of Bishop Cheverus' life appealed to the Protestants of the city, and a Protestant journal referring to a sermon of his, said: "It is certain that his discourses are well calculated to remove prejudices against the Catholics; and the moderation, and even affection with which he speaks of men of a different belief from his own, forms a striking contrast to the violent and angry language that sometimes dishonors Protestant pulpits."

On May 31, 1817, Bishop Cheverus used for the first time his episcopal faculty for the conferring of Holy Orders, by raising to the priesthood the Rev. Dennis Ryan, who was the first priest ordained in Boston. The following year the death of Rev. Dr. Matignon occurred, on September 19, 1818. The funeral ceremonies were imposing and solemn. The body was borne in procession through the city and the best order was observed by the citizens.

On June 16, 1820, the Ursulines established a convent near the Cathedral, but it was removed to Charlestown later. The health of the Bishop began to fail, and in 1823 he returned to France. Before his departure he distributed all he possessed to the clergy, his friends, and the poor, and took with him only a small trunk, which twenty-seven years before he had brought with him. He was appointed Bishop of Montauban, and later became Cardinal Archbishop of Bourdeaux, where he died in 1836.

The successor of Bishop Cheverus in the Boston episcopate was the Rt. Rev. Benedict J. Fenwick, S. J., a native of Maryland. He was educated at Georgetown, and was a teacher there after he completed his course. The Jesuits, having been reëstablished in the United States by a rescript of Pius VII., some of the Fathers came to Georgetown and opened a novitiate. Fenwick was one of the first six who entered it, and at the conclusion of the course was ordained by Bishop Neale, in June, 1808. He was then sent to New York, where he did some good work, and was later recalled and appointed president of Georgetown College. There was some trouble in the church at Charleston, and Bishop Neale sent him there to restore peace. Having successfully carried out his mission, he returned

to Georgetown, and was again made President. On the 10th of May, 1825, he was appointed Bishop of Boston.

The new Bishop had many serious difficulties to encounter. He had as assistant only one priest in Boston, the Rev. P. Byrne, and Father D. Ryan at Newcastle, Maine, who had a large parish to look after. Besides the Cathedral there were but three churches, St. Augustine's in South Boston, St. Patrick's in Newcastle, and a chapel in Claremont, New Hampshire, of which Father Barber took charge. One of the Bishop's first acts was to establish the Ursulines in more suitable quarters in Charlestown, in 1826, and the new academy soon became one of the most flourishing in the country A year later he opened a school for boys, with a few ecclesiastical students as teachers, and it was in this school that His Grace, Archbishop Williams, received his first lessons in Latin. It was at this time that Rev. James Fitton and Rev. James Wiley were ordained, and they both did splendid work for the glory of God. Gradually more priests were added, and new churches established in Portland, Providence and Hartford. In 1827, the Bishop visited the Indians in Maine, and an interesting account may be found in his memoirs of this mission. The following extract may prove interesting, describing his reception and how the Indians received Confirmation. These memoirs, simple and graphic, give a clear insight into the efforts, almost superhuman, which the early missionaries put forth in the Christianizing and civilizing of the "children of the forest."

"From the landing we proceeded to the church where, after offering up a prayer, I expressed to them my happiness at being among them for the purpose of affording them the benefits of their religion — that I had visited them expressly, in order to become acquainted with them, and see with my own eyes their present condition, with a view to better it, if in my power. I then caused all the children above eight years of age, as well as those among the adults, who had not yet been confirmed, to be paraded before me; and inquiry to be made how many among them were sufficiently instructed to be admitted to the sacrament of confirmation. I had already been apprised that the Rev. Mr. Ffrench had made frequent visits during the last two months, and had during that time taken some pains to instruct them. I accordingly directed him to assist me in hearing the confessions of all those whom he should deem sufficiently instructed, and in otherwise preparing them for confirmation, which I intended to confer the following day.

"I then left the church and repaired to my lodgings. These were assigned me in a small wooden building at a short distance from the church, which was of better construction than the ordinary habitations of the Indians, although of mean appearance. I had two chambers on the ground floor, one of which was used as a kitchen. The village is situated on a tongue of land which juts into the bay, and consists of rude cabins built of unplaned pine-boards, with an opening at top, or at one of the ends, for the smoke to escape. Every family possesses one of these cabins, and scarcely ever spends a winter in them; for at the approach of cold weather, the Indians take care to withdraw into the interior of the forest, where they may have plenty of wood for fires; for this reason their habitations are constructed rather for the summer than for the winter. The Abbé Romagne, a worthy French ecclesiastic, had been the last tenant of the house which I now

occupied. He had labored during many years, and with great success, in this arduous mission, and had left it with the sole view of returning to France, where he hoped to alleviate his great infirmities. I had not the pleasure of knowing him; but his attention to these poor Indians, and the happy fruits of his apostolic labors are yet quite visible, and have given me great cause to regret his departure, especially as his experience would have been of essential service to me in the government and instruction of this portion of my flock. He had left the mission but a few years before I was appointed to take charge of the diocese regretted by all.

"Sunday, July 15, I said Mass in the Indian church, at eight o'clock; all the Passamaquoddies were present. At eleven o'clock a solemn procession was formed to the church, which was composed of the whole tribe. As soon as it began to move, preceded by the cross-bearer, the Indians, who followed it, intoned a hymn in their own language which was sung with enthusiasm by all the others. When it had arrived at the church, the Rev. Mr. Ffrench began the *Asperges*. Mass was afterwards sung according to the notes of M. Dumont in his *Missaregia*, with a precision which would have done honor to many of the choirs of Europe. A number of Protestants from Eastport, and the adjacent country, were present, attracted by the arrival of the Bishop. They conducted themselves with great propriety in the church; indeed, the behavior of the Indians themselves in the house of God was well calculated to inspire respect, as they never looked either to the right or to the left while there, and during the whole time of the celebration of the divine mysteries, they appeared absorbed in the contemplation of what passed before them at the altar. At the end of the Mass I delivered a discourse to the Protestants present, in which I expounded the principal mysteries of our holy religion and pointed out its superior excellence over other religions. The leading points of my discourse I caused to be interpreted to the Indians who did not understand English. I afterwards addressed myself particularly to the young Indians and those adults who were about to be confirmed, and endeavored to impress upon them the dispositions essentially requisite to receive confirmation worthily; and at length proceeded to administer this sacrament to all those who were sufficiently instructed and prepared to receive it; several of them had already been admitted to Holy Communion at the early Mass in the morning. After the solemn benediction, which I gave them at the conclusion, we left the church in the same order in which we had come, and returned to the village. In the afternoon, at four o'clock, Vespers were sung in which the Indians acquitted themselves fully as well as in the forenoon, thanks to the good missionary, their former pastor, who had so well instructed them. After Vespers they recited their ordinary prayers for the evening, and then retired quietly to their cabins. The Rev. Mr. Ffrench remained in the church, in order to hear the confessions of those who were preparing for their First Communion.

"July 16th, I again said Mass at eight o'clock, after which I administered the holy sacrament of confirmation to other Indians, young and old, who all gave evidence of a sincere devotion. After this we repaired in procession to the burying-ground, where I performed the usual service on the graves of those who had departed this life since the last visit of a priest."

Bishop Fenwick infused new life into the different missions, and at the end of the first three years the Catholics of Boston numbered over seven thousand, and the total number in New England was more than fourteen thousand. In 1829, St. Mary's Church, Charlestown, was dedicated; St. Augustine's Chapel was enlarged and St. Mary's on Endicott Street was dedicated in 1836. Then in rapid succession were erected St. Patrick's Church on Northampton Street, St. John's on Moon Street, St. Stephen's on Hanover Street, and in 1844, SS. Peter and Paul's in South Boston.

We shall scarcely find a better illustration of Christian forbearance and magnanimity than was given by the conduct of Bishop Fenwick at the time of the burning of the Ursuline Convent. To describe the affair in detail we must give a brief history of the coming of the Sisters to Boston in Bishop Cheverus' day.

There was not in Bishop Cheverus' diocese a single Catholic school for the education of young people, and the parents were obliged to send them to Protestant institutions, where the teaching was narrow and of the most bigoted nature. The good bishop realized keenly that this was a great evil, and he determined to have a school where Catholic children might not only acquire an education, but at the same time learn the truth of their holy religion.

Such an undertaking was a serious matter in those early days. Indeed, it was a question whether a city so prejudiced against the church and monastic vows, would tolerate or premit such a school to be opened in connection with a convent. Another serious consideration was where could he find a building for such a purpose, and the means of supporting a community of nuns?

But the good bishop was not discouraged, and was so accustomed to difficulties, that he was determined to overcome all obstacles. He applied to a community of Ursulines, and on the 16th of June, 1820, four sisters of the Order arrived in Boston, to take possession of the convent recently established by him, adjoining the Cathedral.

"The origin of this establishment," says Bishop Fenwick, in his memoirs, "was as follows: The Rev. Father Thayer, after his departure from Boston, convinced of the importance of a Christian education for young Catholic females, conceived the laudable design of establishing a convent in Boston. He therefore left Kentucky, where he was then laboring on a mission, and with the approbation of the Bishop returned to Europe, with a view of raising, by eleemosynary contributions, sufficient funds for its establishment."

The plan was at this time ridiculed and laughed at by many, and even his friends thought it could never succeed. Father Thayer, however, persevered in his endeavor, and had already collected between eight and ten thousand dollars, when he was called to his reward. He died in Ireland, and left the funds and the completion of his design, to Rev. Dr. Matignon.

At the death of Father Matignon, Bishop Cheverus became sole trustee, and with characteristic energy purchased a lot of land adjoining the Cathedral and erected suitable buildings, and the Ursuline Order was regularly established by the bishop. A school was opened, and became a great success.

Upon the arrival of the Ursulines, the newspapers of the day announced the

intelligence, and their attitude and comments were by no means encouraging or friendly. Bishop Cheverus wrote a letter to the press, and demonstrated that a number of pious women, who wished to live together in the same house without any desire to go abroad, was the most innocent act in the world, in the eye of the law, and that to prevent them from doing so would be a direct violation of personal liberty. From that day there was no more opposition, and many Protestants, convinced of the superior education which young girls received at the school, wished to place their children there.

Soon after Bishop Fenwick came to Boston, he visited the Ursulines, and found that the Sisters were crowded in their small convent, and that the lack of pure air and exercise had reduced them all to a sickly and infirm state, and that two of the most efficient teachers had already died. Bishop Fenwick at once determined to find some place better adapted to such an institution, and he selected a good location in Charlestown, and erected a suitable building, surrounded by a large garden, where the teachers might have plenty of exercise. Later more land was purchased, and the Community now possessed about twenty acres, and the academy became noted through the country for its high standard of educational excellence.

In 1834, there was great prejudice and hatred against Catholics in Boston, from a certain element, and a book appeared full of calumnies against the Community at Charlestown. One of the Ursulines, Sister Mary John, who was a member of a well known Boston family, had an attack of nervous prostration from overwork in preparing her music class for the exhibition day. In her delirium she ran from the convent to the house of a neighbor, and asked to be taken to the house of Mr. Cutter, whose daughters had been her pupils. Bishop Fenwick went to Mr. Cutter's house with Mr. Harrison, her brother, and they succeeded in persuading her to return to the convent, where, in a few days of rest and medical attendance, she recovered.

Meanwhile, all sorts of wild rumors began to spread that Miss Harrison was held a prisoner, and subjected to harsh treatment. On the ninth of August a mob, composed of the dregs of the city, assembled at the gate of the convent, and demanded to see Miss Harrison. The Superior accompanied her to the gate, and she assured the crowd that she was not detained, and that she was free to return to her home whenever she wished. On the eleventh of August, 1834, an irresponsible mob of fanatics attacked the convent, drove out the nuns, and burned it to the ground. The following account may prove interesting, as it is from a Protestant source. It is reprinted from *The American Protestant Magazine* and expresses the sentiment of the better class of people living in Boston at that time:

"It is not without extreme regret and humiliation that such an event is to be recorded, as the destructive work of a vandal mob on the night of the 11th of August 1834, as occurring in Massachusetts, and in the highly respectable town where the convent was situated. We disclaim all intentions of imputing improper motives, or even a want of purpose to prevent such an unprecedented outrage to the authorities of that town. The attack was not expected to be made on the night it happened if at all, either by the selectmen or the other citizens of Charlestown. And when the

rumor was abroad, that an attack was intended on the convent, they were on the alert, and were preparing measures of prevention before the time threatened, according to the reports in circulation. They can only be justly charged, then, with not acting with all the promptness and spirit, which would have probably been manifested, if the riot had happened in Boston. It would not be strange if the selectmen of Charlestown had no real belief, that the people in the vicinity were so thoughtless and depraved as to commit such an act of outrage. The deed struck every sober man with surprise as well as abhorrence. Few, indeed, in our community, could have supposed any portion of the people were prepared for such a lawless and wanton deed. And without intending to apologize for, or even to palliate it, we cannot but hope that few who engaged in the outrageous act, had premeditated the destruction which ensued. A few, indeed, must have previously intended the destruction of the building, with a view to break up the institution, but they probably did not wish to offer any injury to the persons of the inmates, whether Protestants or Catholics.

"The excitement which led to the outrage was owing to vague reports of the confinement of some females by threats and force in the convent, when they were desirous of leaving it. It was confidently asserted by respectable men, that females who had been there and became dissatisfied were not permitted to depart, and that appeals were made to their fears to retain them in the institution. But such a report could afford no justification to the outrage committed. It can only be suggested to show that there was less malignity of purpose than there would have been without such a plea.

"The persons engaged in the transaction should have been certain the reports were well founded. And even in that case their violence could not be justified or excused. The law should be the guide, and an application to its officers will always procure a sufficient remedy. These rioters were chargeable with an open and gross violation of law and authority, without which the social state is less safe than the savage.

"There is just cause to fear that, with all the light of the present age, a portion of the community are still destitute of the true spirit of toleration in religion. There are such prejudices against Catholics and their religious creed and forms, that it is thought to be unfaithfulness to God, not to avoid and persecute them. We are no advocates for papacy in any shape. We would not give support to its doctrines or institutions; but we abhor persecution, both in politics and religion; and would have every one allowed to worship God, according to his belief of what is correct.

"On an investigation of this unhappy and disgraceful affair, it was found that a belief prevailed in the vicinity of the convent that females were there confined against their will; and that the members of the institution were severely punished if they did not manifest unreasonable obeisance to the principal.

"The persons engaged in the riot were wholly or mostly of that class who do not always duly reflect on the consequences of violent and lawless acts, like the burning of the convent. But they must have known that the act was not only a violation of law, but a most dangerous tendency. If force and violence are to take the place of law, no one is safe; and the property and person of every citizen

is exposed to attack, without just cause, and merely from the prejudices of the ignorant and unprincipled. Under the influence of the excited feelings of a few, and of inconsideration in others, the building was fired in several places, about midnight, and the wood work was consumed. The furniture was also broken and destroyed as well as the fences adjoining the convent. It is true, that warning was given to the inmates to retire, and some search was made in the house to see if any remained, before the fire was put to it. But this is only proof that there was no settled plan to take, or endanger life. It furnishes no justification of the riot or the destruction which followed.

"It is highly honorable to the character of the citizens of Boston and vicinity, that they expressed their abhorrence of this violent transaction in a prompt and decided manner, the following morning when the destruction of the convent was known. A very numerous meeting was held in Boston, and a committee of forty or fifty citizens of the first respectability was appointed to investigate the affair, and endeavor to find out the vile perpetrators. Several persons were afterward arrested as agents in this work of destruction who have been tried by a learned and upright court, and by an impartial jury. The most of them had been acquitted as the proof was not full and direct against them; but some have been found guilty, not indeed of arson, but of a less atrocious crime, the penalty of which, by present statute, is confinement in the States Prison for life."

The morning after the destruction of the convent, a meeting was called in Faneuil Hall at which Theodore Lyman, mayor of Boston, presided to express the honest indignation and protest against such lawlessness. A committee of investigation was appointed and a similar meeting was held at Cambridge.

The news spread rapidly throughout the country, and hundreds of Irish Catholic laborers employed on the railroads poured into the city with the purpose of vengeance and retaliation. But Bishop Fenwick would not permit them, and persuaded them to keep quiet. It was an exciting time. The Cathedral, the convent of the Sisters of Charity, and other Catholic property in the city were surrounded by mobs. The military was called out and the respectable people of the city prepared to support the cause of law and order. Several of the ring-leaders were arrested and committed, but the trial proved a farce, and the officers who made the arrests were burned in effigy. Only one of the guilty parties, Malvin Marcy, a handsome, erratic boy, was sentenced to imprisonment for life. Bishop Fenwick, the day after sentence was pronounced, headed a petition for pardon, with six thousand others, including the Ursuline nuns. Seven months later the acting Governor pardoned the lad. Judge Thatcher, in his charge to the jury said, "In the destruction of the Ursuline Convent on Mount Benedict it was seen that a portion of the people could wage war equally against political liberty, the sacred rights of property, and religious charity. The just and enlightened everywhere will look to the justice of the country and to its liberality to the sufferers to efface the foul disgrace." But it was never effaced, and a few years later the Ursulines returned to Canada. This was the beginning of the war made on the Irish. On June 11, 1837, occurred the Broad Street riot, when a Catholic funeral was attacked by the mob. Several of both parties to the affair were arrested, but no one was punished. Earlier, in 1829, the houses of the Irish

THE VENERABLE JOHN EUDES,
FOUNDER OF THE ORDER OF THE GOOD SHEPHERD; ALSO FOUNDER OF
ORDER OF EUDIST FATHERS.

but the faithful missionary of Rome, who has thus the field to himself — a field which he frequently cultivates with success. In addition to this, seminaries in connection with the Church are being founded not only in places which are now well filled with people, but in spots which careful observation has satisfied its agents will yet most teem with population. Ecclesiastical establishments, too, are being erected, which commend themselves to the people of the districts in which they are found, by the mode in which they minister to their comforts and their necessities when other means of ministering to them are wanting. The Sisters of Charity have already their establishments amid the deep recesses of the forest, prescribing to the diseased in body, and administering consolation to the troubled in spirit, long before the doctor or the minister makes his appearance in the settlement. Both at St. Louis and New Orleans some of the best seminaries for young ladies are Catholic institutions, and not a few of those who attend them become converts to the Church.

"But it is in the remote and comparatively unpeopled districts that the probabilities of her success in this respect are greatest. She has thus, in the true spirit of worldly wisdom, left Protestantism to exhaust its energies amongst the more populous communities, and going in advance of it into the wilderness, is fast overspreading that wilderness with a network which will yet embrace multitudes of future population. How can it be otherwise when, as settlements arise, they find at innumerable points the Church of Rome the only spiritual edifice in their midst?"

Bishop Fenwick's health began to fail, and in 1844, Rev. John B. Fitzpatrick was appointed Coadjutor Bishop. He soon assumed most of the work of the diocese until Bishop Fenwick's death, August 11, 1846. His death occurred while sitting in an arm-chair, which had been his only place of rest for eight months. Tenderly nursed by the Sisters of Charity, Bishop Fitzpatrick was with him at the end. Mayor Quincy ordered the streets near his residence to be shut off from traffic, and the street was spread with tan so that he might not be disturbed by the noise. "Bishop Fenwick was one of the great bishops of the Church," observes John G. Shea, the historian, "learned and prudent in the council, eloquent in the pulpit, energetic and active in his episcopal duties, a father to his clergy and people. The diocese he found with two priests, he left with forty-five and with a corresponding increase in churches and institutions.

During his administration several noted priests did great work for the Church in Boston, notably such men as Father Wiley, who converted the Rev. Father Haskins; Father Fitton, who started at Hartford the first Catholic newspaper in New England, *The Catholic Press;* Rev. Jeremiah O'Callaghan, Rev. Hilary Tucker, Father Healy, the Rev. Nicholas O'Brien, who did vigorous work for the cause in East Boston; the Rev. William Blenkinsop, in South Boston, and the Rev. Dr. O'Flaherty, who was famous as an orator in controversy.

Bishop Fitzpatrick was a Boston boy, born in Theatre Alley, now Devonshire Street, and as a child was brought up in the vicinity of the old Cathedral. He was educated at the Boylston and the Boston Latin Schools and later went to Montreal, by advice of Bishop Fenwick, who was attracted by the noble bearing and solid virtues of the young man. He made a thorough course of classical studies, and in 1837, he went to the Seminary of St. Sulpice, Paris, that nursery of profound

learning and piety. There were two hundred students in the college, the flower of France and Europe, but the young American soon became conspicuous, and won honors and distinction. The venerable superior of the Sulpitians predicted that the young student would some day rise to a high position in the Church, and become an ornament to the hierarchy. His studies finally completed, he was ordained a priest, in June, 1840, at the age of twenty-seven. In the following November, he returned to Boston, and his first mission was at the Cathedral. After a year of training here, he was appointed pastor of East Cambridge; he soon raised a fine church and accomplished much good. After his consecration as coadjutor, he took up his residence at the episcopal residence on Franklin Street, and the Cathedral became the field of his active and zealous toil. At Bishop Fenwick's death the cross which he embraced was a heavy one, with no one to share it but Him who bore it for us all. As a result of the potato famine in Ireland in 1846–47, the Irish began to emigrate to this country in great numbers, most of them settling in New York and Boston. In the latter city they settled chiefly in the old Fort Hill neighborhood, where a church was bought by the great philanthropist, Andrew Carney, to supply their spiritual needs. The number of immigrants who sailed from Liverpool and the Irish ports to this country in one year was two hundred and twenty-four thousand three hundred and fifty-eight. Fleeing from the famine the poor exile left his own loved Erin and came to Columbia's shore. Here he was received by his friends, and the priest of God, the priest of the Faith of his fathers provided for his spiritual wants, visited and encouraged the stranger. This great emigration had much to do with the great progress made by the Church in America. It was Ireland, which for so many centuries had strained the Truth to her heart; which when persecuted, refused to abandon it, and when offered bribes refused to sell it; — Ireland, which preferred her Faith to food, to raiment, to liberty, even to life; which loved it with an orphan's love and reverenced it with a filial duty; Ireland, which in ancient days was the witness of the Faith; once again, though unconsciously to herself, she undertook the solemn duty of propagating it. She poured forth her peasant missionaries by hundreds of thousands, a band of unconscious crusaders, who while they fled from oppression, serfdom, religious persecution and starvation, were, in truth, obeying a Divine impulse, and they proved, in the fulness of time, to have been new apostles of Catholicism in the New World. If Ireland has been afflicted by famine and pestilence, if for centuries she has been lashed into rebellion, and lashed back into slavery, if she has been a by-word of reproach to those who could not understand and would not appreciate her, calling her piety bigotry and ignorance, her resignation slothfulness, she may now bow the head in gratitude to Him who ordained that her very wrongs and miseries were the means of sending her children forth to cover the earth with His Faith. He has gathered the waters in His hands, and poured them over the ends of the world, and they bear on their ample bosom the emblem of salvation, the cross of Christ!

Some of the natives began to view this "foreign invasion" with distrust, not only from religious hatred, but from an economic reason as well. The cry of "restricted emigration" was heard even at this early day, and as the number of emigrants increased, the agitation was renewed. It has been well said that "the

Church now grew, not by parishes, but by dioceses," such as Hartford, in 1843, Burlington, Vt., in 1853, and Portland, in 1855. Soon after the erection of the See of Portland the new diocese suffered from a fierce outburst of Knownothingism. On July 3, 1854, the church at Manchester, N. H., was destroyed by a mob, and on July 8, the church at Bath, Me., was attacked and burned. Rev. John Bapst, S. J., was missionary to the Indians in Maine. While he was at Ellsworth, the Catholic children were expelled from the public schools, because they refused to take part in the Protestant forms of prayer. Father Bapst advised the Catholics not to submit, but to test the legality of this act by the authorities. For this he was, by actual order of a town meeting, regularly convened, attacked, robbed, and carried around the town astride a rail, then stripped and covered with tar and feathers, receiving injuries from which he never recovered. Exhausted, bruised, and tortured as he was, he refused to take any restorative that night, in order that he might be able to offer up the Holy Sacrifice of the Mass the next morning. The church at Ellsworth was afterwards destroyed by fire April 27, 1856. The new party were called Nativists, although many of them were of foreign birth, who assumed the privileges of natives in persecuting the Irish Catholics. In Philadelphia the Nativists burned churches, destroyed valuable libraries, spat in the faces of Sisters of Charity, and tried to provoke the Irish to quarrel or war with them. They trampled upon the laws, desecrated everything held sacred by their fellow-citizens, and were even guilty of cowardly murders. In Boston the Nativists endeavored to incite the Irish to some act of violence that might be made a pretext to their murderous designs, but they failed. Fort Hill and the neighboring streets were inhabited almost entirely by the Irish, and it was this place the Nativists chose for a mass-meeting, a locality where their views were held as odious and un-American. The most ridiculous rumors found their way through the city, circulated by the Nativists. It was said that five hundred guns had been seized in an Irishman's house on Broad Street, and many believed that firearms were concealed in great numbers in the basement of all Catholic churches in preparation by the "hated Romanists" of a general and indiscriminate slaughter of the Yankees. Finally the Nativists assembled in force on the Common, armed with heavy sticks and bludgeons, which they called "walking canes". The marshals carried batons covered with silk. One of these happened to be lost on the Common where it was found the next day, and proved to be made of iron. The procession marched through the street, protected by a large troop of men with fixed bayonets, showing plainly their intentions and desires. In passing through the Fort Hill district they sought by gibes and taunts to inflame the Irish to assault them, but they were disappointed. The Irish had already been advised and warned by the prudent Bishop and clergy not to retaliate, and they closed their houses and remained silent. But God watched over His own, and this forbearance won them many friends among the decent and law-abiding people of the city. When the great mass-meeting of rioters disbanded, numerous portions went through the city "looking for trouble," but all their efforts to irritate the Irish were futile. Stones were thrown at St. Mary's Church, and some of the windows broken, and also some of the windows of the houses in Endicott Street. A child sleeping in a cradle was struck by one of them. The conduct of the city authorities on this and other

occasions was inefficient and cowardly. The party in power were afraid of losing votes if they interfered, and the citizens were exposed to all the horrors of a murderous riot.

The credulity of some people at this time in regard to the Catholic Church was as marvellous as their ignorance. A young man, named Powers, born in Boston, and baptized a Catholic, left the Church and began lecturing through the country against the faith of his fathers. He told his hearers that he had been intended for the priesthood, and at an early age was sent to Rome, where he studied for six years in a convent, and was then placed in the Theological Seminary of Boston. After remaining here for six months he effected his escape by disguising himself in his sister's clothes, and he did not doubt if he was captured, that he would be put to death. But he was willing to die for the Bible if necessary, and to save men from the awful delusions of Popery. But the most terrible exposure he had to make was what he had experienced in the convent in Rome. Adjoining this convent was a nunnery, and he had witnessed, while there, the slaughter of four hundred new-born babies besides the murder of two hundred adults. The witnessing of such murders was a part of the studies for the priesthood. He viewed such things with horror, but he was obliged to submit as he could not escape. The strangest thing of all was that his story was believed, and everywhere he was received as "a brand from the burning," "an awful example of the horrors of Papacy," etc. He collected a great deal of money to enable him to complete his education in a Protestant Seminary. Yet these people talked scornfully about the poor, ignorant, superstitious, credulous Papists and thanked God that they were enlightened American Protestants! The editors of *The Christian Alliance*, published in Boston, printed an article about Holy Water, that there were different kinds, and that "what is called Blessed Water costs about twenty-five dollars for a thimbleful!" It was on these occasions that *The Pilot* and *Brownson's Quarterly Review*, did such splendid work in refuting such calumnies. Brownson was a power in the community, and his mighty intellect grappled successfully with every difficulty. He devoted all his faculties to defend the Holy Church of Christ, with what success was well known to the Christian and infidel of his time. Before his conversion he edited a great *Review* which was read with respect in England and America, yet so eager was he in seeking the truth, that he went to the Bishop of Boston, and began to learn the Catholic catechism. Another eminent convert at this time was James A. McMaster, through the influence of a holy Redemptorist priest, who finding him convinced and instructed, sought to discipline his impetuous will, impatient of authority. Mr. McMaster later became the editor of the *Freeman's Journal*, and exercised a great influence in his time.

One of the earliest converts was the wife of the illustrious Champlain, the founder of Quebec, and her brother. The first superior of the oldest convent in the United States, the Ursuline, founded in 1726, was Mlle. de Tranchepain, a convert from Protestantism. Thomas Lewis Lee, Governor of Maryland, during the latter part of the Revolutionary War, was also a convert. Rev. John Thayer, Rev. John Richards, Rev. Daniel Barber, Rev Max Œrtel, Dr. Silliman Ives, and Rev. Mr. Bayley, all left their church to enter the True Fold. Father

Hecker, founder of the Paulist Fathers, was another notable convert, and many others too numerous to mention. Two movements in America — the Connecticut Movement, among Episcopalians, and the Oxford Movement, which extended to this country — led many to embrace the truths of our Church.

On July 4, 1854, the Catholic Church which was being constructed in Dorchester, Mass., was blown up by powder, and several other churches while in course of building had to be protected by armed men. Knownothingism was a secret society, supported by a large and ignorant native element led by an unscrupulous lot of politicians, and a number of narrow-minded and bigoted parsons, queer teachers of a religion whose cardinal principles they constantly violated. The legislature appointed an infamous committee to investigate convents and Catholic institutions, and they grossly insulted the Sisters of Notre Dame in Roxbury, and Holy Cross College, Worcester, was also visited by the notorious committee. A few days later the character of some of the men on this committee was exposed, and caused intense indignation throughout the country.

Bishop Fitzpatrick, after returning from a visit to Rome in 1859, engaged in his celebrated controversy with the Boston School Board which resulted in a repeal of the laws obnoxious to Catholic pupils. The Bishop encouraged the Jesuit Fathers to open Boston College, and parish schools were opened in South and East Boston, Salem, Lawrence and Worcester. Any attempt at a full and complete history of the new churches and parishes at this period would lead to involved statistical tables and data, and would simply weary the ordinary reader.

The old Cathedral was now the centre of the busiest part of the city and the noise and traffic often interfered with the ceremonies in the church. Bishop Fitzpatrick held out as long as he could, for he loved the old building on whose steps he had played as a child, but the spirit of progress is ruthless, and he purchased a fine site, and plans were prepared for an edifice worthy of the Catholics of Boston. He deferred the work however, and his health began to fail. He died February 13, 1866, and when his death was announced, the Mayor ordered the bells tolled as a mark of respect, and during the funeral they were also tolled. At the services there were ten bishops, one hundred and forty priests, and an immense crowd composed of Catholics and Protestants eminent in every walk of life.

Bishop Fitzpatrick was a man of refined and cultivated tastes. A beautiful trait of his character was a love of truth, and this was recognized and felt by all who knew him best. "His friends, and they were legion, used to call him playfully 'Boston's Big Bishop Ben,'" wrote one who knew him well. "I would like to amend this by inserting after Boston the word 'Brainey,' for he was eminently entitled to this addition. . . . . He was a most captivating conversationalist full of love for all, and had the keenest sense of wit and humor. His good nature fairly beamed from his big cheery face and expressive eye, and when he laughed his rotund form seemed to enjoy it from tip to toe. In his humor he was exceedingly pleasant, but in his serious moments he fascinated all by his great display of knowledge and his off-hand way of delivering sledge-hammer blows to everything that stood in the way of truth and religion. He had no feints or fancy passes,

no surplusage of language, but believed in the idea of *pondus non numerous* and delivered him, to use a modern phrase, right from the shoulder!"

During the Civil War, Massachusetts was represented by two Catholic regiments, the Ninth and the Twenty-eighth, the former with Fathers Scully and Egan, as chaplains, and the latter with Rev Nicholas O'Brien and Rev. Lawrence McMahon. Early in the war, Colonel Cass, of the gallant Ninth, fell, and was succeeded by General Patrick R. Guiney, the best type of an Irish-American patriot. All he held dear in the world, his home, the ties of love, his future prospects, his ambition, were sacrificed on the altar of Freedom. He was a born patriot, and would not allow selfish considerations to weigh in the balance where the Union which he loved was concerned. Commissioned by Governor Andrew as lieutenant, he rose rapidly from grade to grade, led his men more than thirty times to battle, and as colonel and color-bearer, attained the highest plane of heroic achievement at the battle of Gaines' Mills. Cordially endorsed by such men as Charles Sumner, Governor Andrew and others, the brave Irishman was deservedly promoted as Brevet-Brigadier-General, "for gallant and meritorious conduct on the field," after receiving a dangerous wound, which, a few years later, caused his death. "He did, indeed, achieve much, though not quite as he had planned," writes his daughter, the gifted poet, Louise Imogen Guiney, "and he may have felt himself as he was, one of those pioneers who, by sheer force of character, rather than by specific deed or word, broke a way for the maligned Catholic faith in New England."

The gallant Ninth Regiment became by disciple and heroism, one of the most efficient that left the State for the war. In the number of officers who gave their lives for their country, the Ninth Regiment was exceeded by no other from Massachusetts, and but three others lost an equal number. With Catholic soldiers dying on every field, Catholic chaplains ministering to them, and Catholic Sisterhoods nursing the wounded and the sick, old discords died down and the kind impulses of our common humanity came to the surface.

The last few years of Bishop Fitzpatrick's administration witnessed an increase in every direction of church work, and churches, asylums and hospitals continued to multiply. In 1857, the founding of Boston College was planned, and its establishment as an institution of higher learning, under the direction of the Jesuits, followed soon after. Is was during this period also that Father Haskins erected the House of the Angel Guardian in Roxbury. It was founded by him in 1851, in a small house on Moon Street, and in 1853, a larger building was purchased. But this, too, became in time inadequate, and the present building on Vernon Street was erected in 1858, to which Father Haskins transferred his charges in 1860.

George Foxcroft Haskins was born in Boston April 4, 1806. His ancestors had been among the first settlers of New England, and they were leading members of the Episcopal Church. His early years were uneventful. After attending a private school, he entered the old Boston Latin School, which was at that time on School Street. His first teacher was a strict disciplinarian, who never spared the rod, and young Haskins conceived such a hatred of "flogging" that it lasted through life, and in after years, when his word carried weight, he protested

vigorously against this cruel practice. He graduated from Harvard in 1826, with honors, and then began to study theology under the Rev. Alonzo Potter, and George W. Doane, both of whom later became distinguished as bishops in the Episcopal Church. A famous preacher of those days, Rev. Lyman Beecher, came to Boston about this time, and delivered a series of lectures against the Catholic Church. Mr. Haskins attended the lectures, but with characteristic fairness, he attended another course delivered by Bishop Fenwick and Rev. Dr. O'Flaherty, both eloquent, and well grounded in the teachings of the Catholic Church. In later days he confessed that he was more impressed with the arguments of the Bishop and the Doctor, than he was with the platitudes of Dr. Beecher, and in God's appointed time the seed bore fruit.

After having been ordained a deacon of the Episcopal Church, Mr. Haskins was appointed chaplain of the House of Industry, Boston. He formed at this time an acquaintance with Father Wiley, who was then a curate at the old Cathedral. Later Mr. Haskins was appointed as rector of Grace Church, and from there went to Providence. A little incident happened at this time which impressed and tortured his mind, which had lately been tormented by doubts and misgivings. It was another link in the chain drawing him away from error.

"I shall never forget," he said in telling the story later, "an old Catholic woman in Providence that shut my mouth up one evening. One of her family was a Protestant, and a member of my parish. I called to see him, as was my custom, began to extol the Episcopal Church and exhorted him to frequent the sacraments; but I had better have been a league off, for in the midst of a most eloquent sentence when talking of Apostolic succession and the Bread of Life, and the Body of Our Lord, an aged woman, that I had scarcely observed before, who was sitting on a stool in the chimney corner, lifted up her trembling voice, and gave me such a terrible dressing, that I wished myself anywhere else.

" 'What,' said she, 'you talk of Apostolic succession! and where is your succession? Who ordained you and your bishop? If the Catholic Church, then you have shown yourselves by your rebellion and ingratitude the disgrace of your mother, and unworthy of her. If not the Catholic Church, then you are usurpers and impostors, and you deceive and lead astray your flocks, and you will have to answer for their souls. Sacraments! Where are your Sacraments? Where is your right to administer them?' "

The old lady's logic was sound, and the young minister left the house overcome with shame and despair. He soon after resigned his parish, and returned to Boston, calling frequently on Father Wiley, who was then stationed at Taunton, and the good priest began to instruct him in the truths of the Catholic Faith. In 1839 he left the Episcopal Church and went to Taunton, where, after a spiritual retreat, he was received into the Catholic Church in November, 1840. After he was confirmed by Bishop Fenwick, he went to Europe, and finally entered the Seminary of St. Sulpice in Paris, where, after two years' study he was ordained a priest, and then returned to Boston. He was appointed as pastor of St. John's Church on Moon Street, and under his care, the congregation increased, and he opened a small orphan asylum near the church. This was the humble beginning of the great work of the House of the Angel Guardian, the first Catholic asylum

for destitute orphan boys in New England. It was a happy day in Father Haskins' life when he was able to transfer his boys to the large building on Vernon Street. The last years of the good priest's life were devoted to the permanent establishment of the institution he had founded, and in twelve years he reduced the debt from sixty to thirty thousand dollars. Two years after his death, in 1874, the Brothers of Charity came from Montreal to continue the work he had founded. This was Father Haskins' earnest wish, to have the Institution in the care of some Religious Order, so that the work would not depend on one man's life. The Brothers of Charity have nobly carried out Father Haskins' plans to completion. Since the foundation of the work the Institution has sheltered more than sixteen thousand boys.

Archbishop Williams, the successor of Bishop Fitzpatrick, was born in Boston April 27, 1822, and was baptized in the old Cathedral by the Rev. Patrick Byrne, one of the pioneer priests of New England. He was a pupil of the Cathedral day school, and later went to Montreal in 1832, and entered the Sulpitian College. After his course here, he, with the Rev. Father Lyndon, then a student, was sent to Paris, to the seminary, and among the students, were many who subsequently became, like himself, ornaments of the Church. In the spring of 1845, he returned to Boston an ordained priest, and was appointed as assistant at the Cathedral. There he remained in charge of the Sunday School until 1855, when he became rector of the Cathedral. In 1857, he was raised to the dignity of Vicar-General of the diocese, and as rector of St. James' Church. For nine years he directed the affairs of his large parish with prudence and zeal, when he was chosen coadjutor to Bishop Fitzpatrick in 1866, with the title of Bishop of Tripoli. Bishop Fitzpatrick died soon after, and in the following March the Bishop was consecrated fourth Bishop of Boston. He attended the Vatican Council in 1869, and in 1875 he received the sacred pallium as first Archbishop of Boston. He visited Rome again in 1877, 1883, and 1887, each time proving himself worthy of all the honors conferred upon him, and of other still greater honors which his modesty, his humility, his sense of propriety and his knowledge of the fitness of things prompted him to decline. The new Cathedral had long been the heart's desire of the Archbishop's predecessor, Bishop Fitzpatrick, but it was reserved for his successor to not alone begin the work, but to complete it. Ground was broken April 29, 1866; the corner stone was laid September 15 of the following year, and it was dedicated December 8, 1875. The title of Cathedral of the Holy Cross is embodied in the design, which is simply a symmetrical cross.

The arch over the entrance to the nave is built of bricks from the ruins of the Ursuline Convent, destroyed by the mob years ago. The Chapel of the Blessed Sacrament projects sixty-four feet beyond the rest of the building, and it is here the Archbishop celebrates his daily Mass. The edifice is one of the finest in the country, and stands as a monument to the zeal and untiring labors of Archbishop Williams.

St. John's Seminary, Brighton, is the crowning creation of the whole episcopate of the venerable prelate, and the pride of the great body of diocesan clergy, and is the equal of any seminary in the world. Magnificently situated on the brow of a noble elevation in the suburbs of Boston, it is sufficiently retired for the

pious meditations of the students, who there prepare for the sacred ministry, while at the same time near enough to the city to allow the clergy and students to take part in the ceremonies at the Cathedral, and other churches in the city, on certain occasions. Closely connected with the early work of the Seminary was Abbé Hogan, a lifelong friend of Archbishop Williams, an acquaintance made at the seminary of St. Sulpice in Paris. The Divinity School was opened in 1884, and the Philosophy building in 1890. While the Seminary is primarily intended for students of the Province of New England, it is open to candidates from all over the country.

"It is difficult to give the exact dimensions of the work accomplished and the influence exerted by Archbishop Williams, since his ordination sixty-two years ago," observes a writer. "No one can possibly speak in full of his fruitful words and deeds for the simple yet significant reason, that no one has been able to measure his total strength of character. To some his charity is uppermost; to others his devotion; to others still his wisdom and justice; and there remain those who hold that his dominant characteristic is his apostolic zeal. The truth seems to be that all these qualities are interwoven in him; and each is put into effective operation as the occasion requires. He will not brook speech about anybody's shortcomings. 'How do you know he has not repented?' he is wont to say."

On February 21, 1875, Boston, was created an Archiepiscopal See, and a new ecclesiastical province was instituted, Boston being metropolitan, and Portland, Burlington, Springfield, Hartford and Providence being the suffragans. The growth of the Church in the Boston Archdiocese after Archbishop Williams assumed ecclesiastical sway, has seldom been paralleled in the history of the Catholic Church. The one church and one clergyman of a century ago, and the one hundred Catholics, have increased to one thousand six hundred and sixteen priests, nine hundred and twenty-five churches, and one million seven hundred and fifty thousand, five hundred souls in the original Boston parish. With wonderful tact Archbishop Williams silently devoted himself to his duties; difficulties disappeared, wounds were healed, order restored, new parishes organized, churches built, and schools and institutions of charity multiplied. Favoritism, the curse of so many well-meaning men in power, was never laid to his charge, and in all matters in dispute, he decided with fairness, prudence and judgment. In the building up of the great archdiocese he had valuable aid from his clergy. Such men as Vicar-General Lyndon, Father McElroy, Father Healy, Father Bapst, Father Fitton, Father Fulton, Father Blenkinsop, Father Lynch and in later years Vicar-General Byrne, Father Harkins, afterward Bishop of Providence, Monsignor O'Callaghan, Father Healy, later Bishop of Portland, Father Shahan and others too numerous to mention here, helped to realize his plans, and made his episcopal administration a success. They not only preached the Word of God, but they spoke by their lives and by their actions and good example, by their veneration for the work of the ministry and spirit of self-sacrifice, and of entire surrender and devotion in the high vocation to which they were called. Their lives have been an exemplification of the true spirit of those heroic priests who were the pioneers of religion in this country, and who achieved more by their works and example than they did by their sermons and other extraordinary efforts.

Honor the priests! Who received your soul as it entered on its spiritual life by Baptism? The priest. Who nourished it and gave it strength on its pilgrimage? The priest. Who will prepare it to go before God? The priest — always the priest. And if the soul should die by sin, who will call it back to life and give it rest and peace? Again the priest. Can you remember a single gift of God without seeing by its side the priest? Of what use would be a house of gold if you had no one to open the door for you! The priest has the key of the treasures of heaven. He opens the door; he distributes the gifts of God. If you went to confession to the Blessed Virgin or to an angel, could they absolve you? No. Could they give you the Body and Blood of Jesus? No. The Blessed Virgin could not call her Divine Son down into the Host, and were one thousand angels to exert their power they could not absolve you from one venial sin. But a priest, no matter how humble he may be, can do these things. He can say for you, "Go, your sins are forgiven you."

The mortuary chapel of St. Augustine's cemetery, in South Boston, is the oldest Catholic Church in New England. It was erected in 1819, and the first interment was that of Rev. Dr. Matignon. In the vaults are the remains of some twenty priests, who were influential in promoting the growth of the Church in the early days. In the grounds in the rear are buried Father O'Flaherty, a famous priest in his day, and champion of the Faith; the Rev. Thomas Lynch, first pastor of the old St. Patrick's Church in Roxbury, where he lived in two small rooms in the rear. The parents and sister of Bishop Fitzpatrick, Patrick Donahoe and deceased members of his family, and many other notable pioneer Catholics also are buried here.

"One lesson we must learn ourselves and teach our children," says Thomas D'Arcy McGee. "It is to know our antecedents; to glory in our predecessors in the Faith; to be ever ready to explain, but never to apologize, for the Faith of our fathers."

In the great work of the Church in this country the clergy had the cordial support of the laity, and many were the sacrifices made for their religion. The late Patrick Donahoe, founder of *The Pilot* and *Donahoe's Magazine*, was a pioneer Catholic layman, and his life was an inspiration to all who knew him. Boston had been a city not two years when he came to this country. The spirit of early patriotism was warm in the land, and the memories of the war for independence were still kept bright by the old soldiers and sailors of the Republic. Here was born in the young Irishman's breast the strong spirit of Americanism, which was a shining attribute of his career. Young Donahoe, after spending a few years at school, entered a printing office, and learned the trade. The boy fought his way along until his arrival at manhood, all the time having in view the establishment of a paper which would be the champion of his religion, and the organ of the Irish race in this country. The task was difficult, more difficult than the present generation can realize, for religious intolerance was prevalent, and bigotry often asserted itself in open acts of violence and persecution.

Until some time after the Civil War, to be a Catholic was to be an outcast. "They are nothing but Catholics!" was often said of poor emigrants, with a sneer

of derision. If compelled to praise a person of some standing in business or society, a qualification was always added, "Yes, a good fellow, but I am sorry to say he is a Catholic." Even Catholics themselves were often infected with this feeling, and when asked by strangers if they were Catholics they would hestitate, blush, and act as if it were a disgrace to admit that such was the fact. The young people educated in the public schools, or working in shops and stores, became ashamed of the Faith of their fathers, hearing it constantly ridiculed and vilified, and the priests calumniated. This shame of the title of Catholic was in effect a denial of Christ, but they did not realize it. They failed to remember that the greatest and wisest men the world has ever known have been Catholics — that they gloried more in the title of Catholics than in all their honors. We should glory in the title of Catholic — we should never be ashamed of it! With it we are rich and honored — without it we possess nothing, though we may be rich in worldly possessions. In public and in private, in the street and in society, among enemies and among friends, in good and evil report, in prosperity and adversity, we are Catholics. Catholic will we live, and by God's grace, Catholic will we die!

At last, after patient waiting, his opportunity came. A paper called *The Jesuit* was about to be discontinued when Mr. Donahue, with Mr. Deveraux, the printer, bought the paper, and changed its name to *The Literary and Catholic Sentinel.* George Pepper, a journalist, well known at the time, was editor, but the paper did not succeed, and was suspended. Mr. Donahoe was not discouraged, however, and in 1836, began the publication of *The Pilot,* and after the withdrawal of Mr. Deveraux, he bent all his energies to making the paper the great success which it afterwards became. In 1850, he established in connection with the paper a publishing and book-selling house, from which were issued the works of many Irish and Irish-American authors. To this he added a store for the sale of church furniture and regalia, and later he organized a bank and a passenger and foreign exchange agency. All these ventures proved successful, and the wealth he acquired was generously distributed to help churches and every good cause. He was one of the most efficient promoters of the House of the Angel Guardian and later the Working Boys' Home, a founder of the Home for Destitute Catholic Children, and its first president; contributed liberally to the erection of the new Cathedral, and was a benefactor of Carney Hospital, and among the foreign institutions which he materially assisted were the American College at Rome, and the Seminary at Mill Hill, England. During the Civil War he helped to organize the Irish regiments, and when the gallant Ninth Regiment was starting for the front, he gave Colonel Cass one thousand gold dollars — one for each man in the ranks. He assisted in the formation of the Twenty-eighth Massachusetts Regiment, and contributed to sending supplies and volunteer nurses to the field hospitals of the Union Army. In 1872, before the great Boston fire, it is no exaggeration to say he was the richest Catholic in New England and the most famous Irish-American in the New World. He lost his great fortune, through being burnt out three times, and in 1876, his bank suspended payment. He sold his interest in *The Pilot* to Archbishop Williams and John Boyle O'Reilly, and his creditors later received their claims. In 1878, he established *Donahoe's Magazine,* and, in 1891, after the death of the brilliant O'Reilly, he re-purchased *The*

Pilot, at the age of seventy-six, sold his magazine, and devoted all his energies to his paper, having as editors James Jeffrey Roche, and Katherine E. Conway. In 1893, Mr. Donahoe received from the University of Notre Dame, Ind., the distinguished honor of the Lætare medal of solid gold, for his signal services to the Catholic American cause. During the Civil War *The Pilot* was true to the Union and its influence was widely felt. He was a patriotic American, but was also devoted to the land of his birth, and gave a bountiful assistance during the dreadful famine years, and at other times of distress. He was the best type of a Catholic Irish-American, and deserving of all honor.

Another notable layman was Andrew Carney, who was a benefactor of every good cause, and the founder of the Carney Hospital, South Boston, a splendid and enduring monument, "open to all without distinction as to creed, color or nationality," as expressed in his will. It is second to no institution of its kind, and its medical staff includes some of the most eminent physicians in the city. The work is in the efficient care of the noble St. Vincent Sisters of Charity.

Missions were established in the diocese in later years by the Redemptorists at the Mission Church, "the Lourdes of New England," the Marists, Franciscan, Oblate and Augustinian Fathers. There were introduced for the teaching of parochial schools and the care of asylums and hospitals the Brothers of Charity, the Xaverian Brothers, the Sisters of the Sacred Heart, Sisters of St. Joseph, School Sisters of Notre Dame, Sisters of Mercy, Sisters of Charity of Nazareth, the Grey Nuns of Montreal, Sisters of Providence, Sisters of the Third Order of St. Dominic, Sisters of St. Anne, School Sisters of the Good Shepherd, and others. Later, the Carmelites opened a convent in Roxbury, and the Poor Clares in the city proper.

The latest census of the New England dioceses may be summarized as follows:

	Priests.	Churches.	Adherents.
Boston	635	260	850,000
Portland	120	113	110,500
Manchester	122	97	105,000
Burlington	97	95	70,000
Springfield	320	170	297,000
Providence	166	76	200,000
Fall River	119	62	130,000
Hartford	322	207	325,000
	1,901	1,080	2,087,500

It may with truth be said that Archbishop Williams' history is that of the Church. When he was born the saintly Cheverus was bishop, and the number of priests in New England was less than now reside under the Archbishop's roof, to care for the parish interests, and the number of Catholics in Boston was less than two thousand five hundred.

He was progressive, and yet one of the most conservative of men. He seldom appeared at public functions outside the Church, and yet he was deeply interested in public and civic matters. On one occasion, he attended a celebration at the

Catholic Union, and in the course of his remarks, he referred to the Anti-Catholic demonstrations evoked by the protest of a priest against the teaching of false history in the public schools, in the following forceful manner:

"It is not the accusations that were made against us, not the revilings even, not even the insults that I find fault with, but the attacks which were made on the virtue of our ladies in the religious societies. The revilers attacked the clergy, but to that we were less sensitive, because we are men. But when they attacked women who had devoted their lives to virginity, spouses of Christ, and kept up the attack; when placards were placed on our walls, and not torn down by the authorities of the city — then it was almost time to resent the injuries. And yet, you remained quiet. For this I give you credit, and for this I am proud to-day. It was a time, indeed, for every one to mutter and gnash his teeth as he went through the streets. For myself, I knew that the trouble came not from the better part of the community. It was only a storm that was passing over. I was ashamed for Boston that all this did not commence with those who expressed themselves openly, but came in cold blood from hidden leaders for political effect."

In 1891, Archbishop Williams was relieved of part of the heavy burden of his office by the appointment of an auxiliary bishop, John J. Brady, pastor of SS. Peter and Paul's Church, South Boston. He was born in Ireland, received his education there, and was ordained in 1866. Soon after he came to this country, and was appointed by Bishop Fitzpatrick to Newburyport, Mass., where he erected a church and did good work. Later, he was transferred to Amesbury, and here he erected a fine church, a convent and school, and left the parish free from debt. Energetic, kind and affable, he is not only beloved in his own parish, but throughout the archdiocese. In 1906, Archbishop Williams' great responsibilities were lightened by the appointment of a coadjutor, Archbishop William O'Connell, who officiated at many of the festival services and represented the Church on public occasions, with dignity and honor. Possessed of great executive ability, and very progressive, he has a keen sense of the fitness of things, and is always tactful. Dignified in manner as befits his position, those who know him well feel towards him a depth of fervor, a tenderness of affection, which ordinary minds do not arouse, and ordinary virtues do not maintain. For a few years he was a curate of St. Joseph's Church, and was then appointed as Rector of the American College at Rome, where he became well known. He was next elected as Bishop of Portland, and no prelate of any church was more esteemed than he was, and no one exercised a more gentle, but at the same time, widely extended influence than he did in the interest of public order, the elevation of a public and private morality, and the spiritual and temporal advancement of his diocese. A ripe scholar, a man of varied personal accomplishments, and a gentleman of agreeable presence and speech, he was eminently calculated to adorn the high office he held as Coadjutor Archbishop of Boston.

The archdiocese of Boston has many societies of the Catholic laity. Sodalities, temperance societies, conferences, associations, guilds, are all doing great work for God and humanity in the field that each covers. The Catholic Union, the Young Men's Catholic Association, the Propagation of the Faith, the Holy Name Society, the St. Vincent de Paul Society, the Guild of St. Elizabeth, the Children

of Mary, and the Charitable Bureau, are all important factors in Catholic social and parochial life, and have for their chief aim "the greater honor and glory of God." The Young Ladies' Charitable Association has charge of the Free Home for Consumptives, a Home which cares for about one thousand sick people in the year. Of these about one hundred and fifty are inmates of the Home. St. Elizabeth's Hospital in charge of the Franciscan Sisters, is doing noble work, and the Working Girls' Home, in the care of the Grey Nuns, is also a power for good in the community. The Working Boys' Home, the House of the Angel Guardian, St. Mary's Infant Asylum, the House of the Good Shepherd, the Little Sisters of the Poor, the Home for Destitute Catholic Children, and several other institutions are also doing effective work. The John Boyle O'Reilly Reading Circle was founded in October, 1889, by the Rev. Father Troy, and his inspiration came from the Paulist Fathers of New York, and the late Warren E. Mosher, of Ohio. Its first president, who still continues in office, was Miss Katherine E. Conway, formerly managing editor of *The Pilot*. The work of the circle is affiliated with that of the Catholic Summer School at Cliff Haven, N. Y. The circle is in many ways like the Chautauqua, but is more adapted to the needs of Catholics, and it has a wider choice of subjects to fit different classes. Each winter a lecture course is given by men noted in their special line of endeavor. There are other circles in the city, and in Salem, Malden, Plymouth, Hyde Park, Newburyport and other cities.

The good work of the St. Vincent de Paul Society in the archdiocese of Boston, is an outgrowth of a local organization called the Young Catholic Friends Society which was founded in 1835, by eight young men, among whom were Patrick Donahoe, E. A. Palmer, and Owen O'Brien. Its object was to imitate "the Divine Saviour, who blessed little children, and declared that theirs was the kingdom of heaven; to strive to instruct many to justice, and to afford to the little ones of Jesus all temporal facilities of becoming instructed in the True Faith." The little band of eight soon increased in numbers, and in 1836, Bishop Fenwick approved the association, and advised all young Catholics to join it, and later it became the instrument of incalculable good in Boston, clothing destitute children, and teaching them the catechism three times a week. Lectures were given during the winter by such scholarly men as Very Rev. Dr. Ryder, Father Monahan, Rev. W. O'Brien, Rev. J. O'Reilly, Father Gibson, of Worcester, Father Fitzsimmons, and the great convert, Orestes A. Brownson, whose lecture on "Humbug" was very successful. As the Catholics of the city became more numerous, Father (later Archbishop) Williams established a conference of the St. Vincent de Paul Society in St. James' Parish in 1861, and so rapidly has the influence of this work spread that to-day the poor of every well organized parish is under the care of the St. Vincent de Paul Society. The Superior Councils of all the large cities in the country are subject to the control of the council-general in Paris.

The Pilot, *The Sacred Heart Review*, and *The Republic*, are all doing good work for the Church, and for Catholic letters. Wendell Phillips, in referring to Patrick Donahoe's long advocacy of his Church in *The Pilot*, in the face of the most bitter New England bigotry years ago, called him a martyr. He also referred to Boyle O'Reilly, the brilliant editor, as "earnest in his patriotism,

profound in his devotion, and staunch in his principles. It was a question whether O'Reilly was more American or Irish; his sympathies were boundless." Miss Katherine E. Conway, poet and essayist, succeeded James Jeffrey Roche as editor of *The Pilot*, doing brilliant and efficient work. Father O'Brien, of *The Sacred Heart Review*, has labored long and earnestly in the field of journalism, and the paper is widely known. He has the able assistance of Denis A. McCarthy, the poet, and Miss Susan L. Emery, the talented author of "The Inner Life of the Soul." *Donahoe's Magazine* (now discontinued) was a publication of great merit, edited by Miss Mary B. O'Sullivan, who was devoted to her work.

Bishop De Goesbriand, after some experience as a missionary in the West, was appointed to the See of Burlington, Vt., in 1853, and began his great work of building up a diocese with zeal and devotion. Bishop Bradley was appointed by Leo XIII. as Bishop of Manchester, N. H., in 1884, "the state in all the North where Catholicity has had its hardest struggle." Bishop Bacon, the first Bishop of Portland, was consecrated 1855, and began with only ten priests, but with prudence, tact, and great ability, in twenty years he had a cathedral, sixty-three churches, fifty-two priests, twenty-three parochial schools, and eighty thousand Catholics. He died in 1874, and in June, 1875, Bishop Healy was consecrated. He did good work for the diocese, and his death was greatly lamented. Bishop O'Connell, now Archbishop of Boston, was the third Bishop of Portland. The first Bishop of Providence was Rt. Rev. Thos. F. Hendricken, who was appointed in 1872, and he built a large and imposing cathedral, and the church prospered under his administration. Rt. Rev. P. T. O'Reilly became Bishop of Springfield in 1870, and under his wise direction the diocese made great progress. The first Bishop of Hartford, Conn., was Rt. Rev. W. M. Tyler, who was a nephew of the famous convert, Rev. Daniel Barber. He was consecrated on March 17, 1844, and his diocese, which embraced Rhode Island and Connecticut, contained only six priests, but he gradually increased the number of clergy and churches until his death in 1849. Rt. Rev. Bernard O'Reilly was next appointed, and was lost at sea in January, 1856. Rt. Rev. Bishop McFarland was next appointed, and at the division of the diocese, removed to Hartford, and began the erection of a fine cathedral. Bishop Galberry was fourth bishop, and in 1879 he was succeeded by Rt. Rev. Lawrence S. McMahon, who completed the cathedral, and governed the affairs of the diocese with wisdom and zeal.

No doubt there were Catholic schools among the Indians in early colonial days, but the first Catholic school on record in New England was opened in Boston in 1820 by the saintly Bishop Cheverus, and taught by the Ursuline Nuns. Bishop Fenwick opened a school for boys and girls in 1826, and later in 1831, introduced the Sisters of Charity from Maryland to open free schools for girls. A classical school for boys was opened in 1829, and the teachers were the Bishop and clergy, and was known afterwards as Holy Cross Seminary. This school was closed in 1837, when Mt. St. James Seminary was opened in Worcester, which, since 1845, has become known as Holy Cross College. Salem, Lowell, and other places in the diocese opened free schools for Catholic children, with schoolmasters from Ireland as teachers, who were paid by the parents. Father McElroy, S. J., established a convent for the Notre Dame Sisters in 1849, and in 1873, the Sisters of

St. Joseph were introduced by Monsignor Magennis at Jamaica Plain. In late years several other religious communities of women have established schools in the archdiocese, and four orders of Christian Brothers teach the larger boys. In all New England where, in 1820, there was only one school, to-day there are more than three hundred and thirty schools, and one hundred and twenty-five thousand pupils, not including those in academies and charitable institutions.

The Catholic Church in America From the Landing of Columbus to the Present Day.

PART IV.

THE feeling against the Catholic religion in New York down to the year 1750, was very bitter and intolerant; the Catholics were few in number, and they attempted no organization of a congregation there. No doubt, missionaries visited the city at intervals, and offered the Holy Sacrifice in some private house in secret. There is scarcely any record of them until the Revolution. The city, during the war, was occupied by the British, and the Catholics did not have the comparative religious freedom enjoyed by Catholics in other parts of the country after the Declaration of Independence.

The Rev. Jonathan Greenleaf, a Presbyterian minister, in a history of the churches in New York, writes, "In the month of February, 1778, a large armed French ship was taken by the British near the Chesapeake Bay, and sent into New York for condemnation. Among her officers was the Rev. M. De la Motte, a Catholic priest of the Order of St. Augustine, in capacity of the ship's chaplain, and he, with other officers, was permitted to go at large in the city, within certain limits, on his parole of honor. M. De la Motte was solicited by his countrymen, and by those of his own faith, to hold religious service according to the forms of the Catholic faith. Being apprised of the existence of some prohibitory law, he applied to the commandant for permission, which, it seems, was refused; but not understanding the language very well, M. De la Motte supposed he had obtained the permission, and proceeded to hold the service. For this he was arrested, and kept in close confinement until he was exchanged. Thus, until the close of the Revolutionary War and while the English laws were in force in the country, no Catholic clergyman was allowed to officiate in this state; but after the war, and when the independence of the country was acknowledged, full toleration was enjoyed, and every man was allowed to worship God according to the dictates of his own conscience."

But even after the Declaration of Independence, religious freedom for Catholics was not granted without much opposition in the constitutional convention, although it had Catholic members "who were honored by all." After the evacuation of New York by the British, the few Catholics in New York assembled, under the spiritual care of Father Farmer of Philadelphia. It was this venerable and patriotic priest who refused the office of chaplain to a proposed regiment of Catho-

lics formed by the British in 1778, and would not permit the use of his name or holy office to the enemies of Amercan independence. Mass was first celebrated in a bare loft over a carpenter's shop in the vicinity of Barclay Street, which was then considered out of town. Later the services were held in the houses of the Spanish ambassador and the consul. In 1785, "the Trustees of the Roman Catholic Church in the city of New York" were incorporated and purchased a site on Barclay Street for a church. There were, at this time, about two hundered Catholics in the city, and Father Farmer took a deep interest in the formation of the new congregation, and continued to direct it until a short time before his death in 1786. He had also the care of congregations in Pennsylvania and New Jersey. Two Capuchins, Fathers Whelan and Nugent, came to New York, but it seems were not properly accredited, and the latter caused much disturbance by his insubordination. Father Carroll subsequently was obliged to deal severely with him, and Father Whelan became the accredited pastor of New York. The whole trouble was caused by the pernicious trustee system, who interfered with the spiritual administration, instead of confining their powers to hold and administer the church property. The trustees claimed the right not only to choose their own pastor, but to dismiss him at their pleasure, regardless of Pope, bishop or any other ecclesiastical superior.

Father Carroll vigorously protested against this assumption of the trustees, and wrote to them, "If ever such principles should become predominant, the unity and Catholicity of our Church would be at an end; and it would be formed into distinct and independent societies, nearly in the same manner as the Congregational Presbyterians. Your misconception is that the officiating clergyman at New York is a parish priest, whereas there is yet no such office in the United States. I cannot tell what assistance the laws might give you, but allow me to say that you can take no step so fatal to that responsibility in which as a religious society you wish to stand, or more prejudicial to the Catholic cause."

The new church was completed, and dedicated November 4, 1786. As New York was the capital, the city became an important centre of Catholicity. Most of the foreign ministers, such as Don Diego de Gardoqui, the Spanish minister, and Sieur St. Jean de Crevecœur, French consul, were Catholics, resided there, and when the church was dedicated, the Spanish minister entertained at dinner on the occasion the President of the United States and his cabinet, the members of Congress, the Governor of the State, and the Representatives of the Foreign Powers. Nationalism was another difficulty that caused Father Carroll, as prefect, much trouble. Most of the new congregation were Irish, and he believed that the country which sent and would send the great mass of Catholic emigrants should furnish priests for her children; that the Irish emigrants were still associated with the Old Country by the ties of kindred, patriotism and religion. He wrote to Archbishop Troy of Dublin, in 1789, appealing for recruits to the American clergy, and added, "But one thing must be fully impressed on their minds, that no pecuniary prospects of worldly comforts must enter into the motives for their crossing the Atlantic to this country. Labor, hardships of every kind, must be expected." When he was told that there was a pressing necessity for clergy at home, he argued that this was

a narrow and mistaken policy. This is the plea of many in regard to the work of missionaries.

But we remember what Catholicity is and wherein it differs from all other religions — that its spirit is universal, everywhere pervasive. It is limited to no country, confined within no boundaries. It is set like a sun in the highest heavens, and the great world is spread out like a sea before it to be enlightened by its rays.

Many clergymen also came from France and Germany, and as the congregation prospered and increased, this variety of nationalities among the clergy caused dissensions and jealousy, and Father Carroll was obliged to use great tact and judgment in dealing with them, and approved the opening of the Church of the Holy Trinity for Germans in Philadelphia in 1789, where they had settled in large numbers. These troubles among the clergy and laity hastened the appointment of a bishop, and Dr. Carroll was consecrated August 15, 1790. One of the first cases of the new bishop was to appoint native clergy, when possible, to take the places of the older missionaries, mostly members of the suppressed Society of Jesus, who were fast passing away. Bishop Carroll was intensely American in his sympathies, and he sought to avoid antagonism that might interfere with the growth of the Church, but his Americanism was broad, and to prove that he was not prejudiced, he selected as coadjutor the Rev. Lawrence Græssel, a German, who did not live, however, to enjoy the honor, which later came to Father Neale, a native of Maryland. Scattered through the state of New York, there were about four hundred Catholic families, and in 1797, the corner-stone of the first Catholic Church in Albany was laid.

Pope Pius VII., in 1808, raised Baltimore to the rank of a metropolitan See, and dividing the diocese, founded new Sees at Boston, New York, Philadelphia and Bardstown. Father Concanen, a Dominican priest, was selected as Bishop of the See of New York, and was consecrated in Rome, April 24, 1808, but while he was waiting for a ship and a passport in Naples, he died, June 20, 1810. The affairs of the diocese were administered by Father Anthony Kohlman, S. J., after the death of Bishop Concanen. He was active and zealous, and it was he who created the second church in New York, St. Patrick's Cathedral, on ground between Broadway and the Bowery, which was then the suburbs of the city. It was Father Kohlman who was called upon by the New York courts as a witness in the trial of two New York thieves. The stolen goods were returned to the owner before the trial by Father Kohlman. When called upon to testify against the accused, he replied with calmness and dignity, "Were I summoned to give evidence as a private individual (in which capacity I declare most solemnly I know nothing relative to the case before the court), and to testify from these ordinary sources of information, from which the witnesses present have derived theirs, I should not for a moment hesitate, and should even deem it a duty of conscience, to declare whatever knowledge I might have. But if called upon to testify in quality of a minister of a sacrament, in which my God Himself has enjoined on me a perpetual and inviolable secrecy, I must declare to this honorable court that I cannot, I must not, answer any question that has a bearing upon the restitution in question; and that it would be my duty to prefer instantaneous death, or any temporal

misfortune, rather than disclose the name of the penitent in question. For, were I to act otherwise, I should become a traitor to my church, to my sacred ministry, and to my God. In fine, I should render myself guilty of eternal damnation!"

The court decided that Father Kohlman was right, and made clear the rights of a Catholic clergyman in regard to the secrets of the confessional. In 1814, Father John Connolly, who was also a Dominican, became the second Bishop of New York. When he arrived, he found only four priests, but he brought some clergymen with him. The new diocese comprised the state of New York, and the eastern part of New Jersey, and the Catholics numbered about seventeen thousand. Many difficulties beset the new bishop, but he determined to overcome them. It was this unselfish abnegation of self in the pioneer bishops and clergy that inspired the laity with such faith and devotion to their religion. They gave an example to their flocks, as St. Paul did to the early Christians, the toils, the sufferings, the perseverance, the ardent zeal, tempered by meekness, the patient love, the steadfast faith, the glorious success of the apostles and missionaries of the Cross. Bishop Connolly began the erection of churches at Utica and Rochester, and priests were sent to remote points in New York and New Jersey which had been neglected. For the rapid increase of the Catholic population there had been no proportionate increase of clergy. However great might be the spiritual zeal of four clergymen, there was a limit to their powers of physical exertion, and they found it impossible to visit their remote parishioners once a year, and the effect upon the religion of the flock was lamentable. The Catholics were generally poor, and often ignorant, and unable to impart to their children any religious education. Their lives were hard and laborious, and though they had the advantage of early religious training, their religion had become not only a matter of conviction, but of habit as well. It had grown with their growth, and was sanctified and strengthened by old and dear associations. But their children, born in the wilderness, had never been taught their catechism, or the truths of their religion. Uninstructed and unreproved, they perhaps heard of the Church but saw it not; it did not teach them; it had no voice, no Sacraments; it had for them no real existence. As they grew up, carelessness sank into unbelief, and many were lost to the faith.

The laborers were indeed few, but Bishop Connolly was not disheartened. He bravely began the great task of gathering the sheep back into the Fold. In New York City he founded an orphan asylum, and obtained the Sisters of Charity from Mother Seton to direct it. The good bishop, like Carroll, found the trustees of St. Patrick's and St. Peter's Churches difficult to deal with, and they even sent a complaint to Rome, but the majority of the Catholics loved and revered him, and he was greatly esteemed by the citizens of all creeds because of his zeal and personal help during the yellow fever epidemic in the city. While officiating at the funeral service of one of his curates, he caught a cold, which later developed into pneumonia, and he died, February 6, 1825, greatly lamented by his flock and many friends in both Europe and America.

Bishop John Du Bois was consecrated October 29, 1826, in Baltimore. When he assumed the direction of the diocese of New York, there were one hundred

and fifty thousand Catholics, and for this large flock he had but nine churches and eighteen priests. In a short time six other churches were added in New York Island alone, and others through the state. When he was reproached for not being a native, he replied: "If we were not long ago American by our oath of allegiance, our habits, our gratitude and affection, thirty-five years spent in America in the toils of the missions and of public education, would surely give us the right to exclaim, 'We, too, are American!' But we are all Catholics — are not all distinctions of birth and country lost in this common profession?"

Born in Paris, in 1764, of a well-to-do family, and encouraged by a pious mother in his vocation to serve God, he studied at the College of Louis le Grand, completed his studies at the seminary of St. Magloire, and was ordained priest in 1787. He was sent to the church of St. Sulpice, Paris, as curate, and also served as chaplain to a large charitable institution. When the French Revolution began Father Du Bois emigrated to America, and landed at Norfolk, Va., and was sent by Bishop Carroll to Norfolk, Richmond, Va., and later to Frederick, Md. He was very successful as a church builder, and in 1805, erected a church, and opened a school at Mount St. Mary's which soon developed into Mt. St. Mary's College, and was for some years its president. It was he who encouraged Mother Seton to open the first house for the community of the Sisters of Charity, and acted as the spiritual adviser and director. Mt. St. Mary's was also a theological seminary and some of the greatest bishops and priests of the Church studied there.

When Bishop Du Bois began his work in the diocese of New York, he realized that a seminary was absolutely necessary, and although he did not receive much encouragement from his people, he established the seminary in some old farm-buildings at Nyack, with Rev. J. McGerry as president, Rev. John McCloskey as professor, and five students in theology. The good bishop was opposed in his plans by the trustees of his own Cathedral, and finally they threatened to give him no salary unless he appointed such priests as they might select. To this the bishop undaunted, replied: "Well, gentlemen, you may vote the salary or not, just as it seems good to you; I do not need much. I can live in a basement or in a garret, but whether I come up from the basement or down from the garret, *I will still be your bishop.*"

Knownothingism was strong and virulent at this time, and violated every principle upon which the American Republic rests. It was a great cross for the Bishop to bear at such time, when the clergy and the laity should have joined forces in fighting this anti-Catholic prejudice. Early in 1836, a book appeared which created a tremendous sensation, a narrative supposed to be the confessions of Maria Monk, "exposing" the devoted nuns of the Hotel Dieu in Montreal, who had sheltered her, with gross immorality, cruelty and even murder. She was a wretched creature, who had led a life of shame, and was placed by her mother in a Magdalen Asylum in Montreal, for reformation. She escaped from the institution, and like the unsavory Margaret Shepard, of later days, claimed to have been a nun. Unscrupulous and bigoted men wrote up an infamous book, and it was published by Harper Brothers, who, from a sense of shame and fear, issued it under the fictitious names of Howe and Bates. The time was ripe for

such literature, and the book had the greatest circulation of any ever published in this country, not even excepting "Uncle Tom's Cabin". The woman became the talk of two continents, was crowned with the halo of martyrdom, and maintained the truth of her story that priests and nuns were monsters of vice. But subsequently the religious charlatans and conspirators began to quarrel among themselves, over the immense profits, and Maria Monk sued them for her share of the "blood money," and William K. Hoyt brought a counter-suit against Maria for his share of the proceeds, as the real author of the book. In the meantime, decent people began to tire of the nastiness, and looked upon Maria and her friends as unmitigated nuisances. The woman was vicious, her language coarse, and her habits bad, and the people who took her up during the excitement, now dropped her, and she sank lower and lower, until she died a public charge in one of the city institutions. William L. Stone, editor of the *Commercial Advertiser*, and hostile to Catholics, went to Montreal with the book, and made a thorough investigation, visiting every room and closet in the Hotel Dieu, and comparing what he saw with what he read in the book, and when he returned to New York, wrote: "The result is the most thorough conviction that Maria Monk is an arrant impostor, that she was never a nun, and was never within the cloister of the Hotel Dieu, and consequently that her disclosures are wholly and unequivocally, from beginning to end, untrue; that they are either the vagaries of a distempered brain, or a series of calumnies unequalled in the depravity of their invention and unsurpassed in their enormity." After an inglorious career, Knownothingism finally collapsed before the Civil War; its predatory elements found it no longer paid to abuse and persecute Catholics, and its "gulls" began to be ashamed of their absurd propaganda. True it is, "persecution may produce perversion in the weak and indifferent, but it brings neither honor to man, nor glory to God!"

In 1836, Bishop Du Bois began to feel the weight of years and hardship, and on January 7, 1837, Rev. John Hughes of Philadelphia, was consecrated coadjutor, and a few months later Bishop Du Bois was stricken with paralysis, and he resigned the entire administration of the diocese into the hands of Bishop Hughes. He lingered till December 20, 1842, when he passed to his reward. His remains, and Bishop Connolly's were transferred from the old to the new St. Patrick's Cathedral, after it was completed.

Bishop Hughes was well-called "a great and strong churchman who was to leave the impress of his mind and will on the Church, not only of New York, but of the whole country." As early as 1830, he attracted attention by accepting the challenge of Rev. John R. Breckenridge, to discuss the question, "Is the Protestant Religion the Religion of Christ?" The controversy was carried on for several months in the papers, and the articles were published in book form, having a wide circulation. In 1834, the discussion was renewed this time in a debate, "Is the Roman Catholic religion in any or in all its principles and doctrines inimical to civil and religious liberty?" This debate was also published in book form, and many copies sold.

John Hughes was born at Annalogan, County Tyrone, Ireland, June 24, 1797, and emigrated with his family to this country when he was twenty years old. He applied to the president of Mt. St. Mary's for entrance, but was told there was no

vacancy. Undaunted, he pleaded for a position in the institution in any capacity, and the request was of so unusual a character that he was allowed to take charge of the garden, and studied in his leisure time. He was an earnest student, and it was not long before he was a teacher and prefect in the college. Even at this early time he used his pen effectively in defending the Catholic Church against its enemies in the newspapers. He was ordained a priest October 15, 1826, and after a short time spent at Bedford, was removed to Philadelphia, where he soon became notable as a preacher, a writer, and an organizer of churches and institutions. It was in Philadelphia that he gained a national reputation through his controversy with Rev. Mr. Breckenridge.

When he became sole director as Bishop of the New York diocese, he determined to break the power of the trustees. He worked hard to overthrow the system, and its ultimate abandonment was largely due to his efforts. The system "worked out its own shame and its own condemnation." The affairs of St. Peter's Church, the cradle of Catholicity in the diocese, had been so mismanaged by the trustees, that it actually became bankrupt, and October 29, 1844, the church was put up at auction. The advertisement of the assignees is still on record in the fifth volume of *The Freeman's Journal.* Bishop Hughes, to avert in future such a disgrace for other churches, issued rules for their administration, the pastor of each church to receive a fixed salary, and he and two members in good standing, of the congregation, were appointed to receive pew rents, collections, and attend to the business affairs. He encouraged the building of new churches, founded St. John's College at Fordham, and fought the Public School Society for two years, until he finally secured its complete overthrow, and the state reorganized the schools, excluding from them all sectarianism. For the higher education of young ladies, he introduced into the diocese the Ladies of the Sacred Heart, who opened an academy at Astoria, which later was removed to Manhattanville. When Bishop Hughes held the first diocesan synod, in 1842, it was attended by sixty-four priests. In 1844, he obtained as coadjutor the Right Rev. John McCloskey.

In 1843, the prejudice against Catholics was very strong, and Bishop Hughes sought in a series of lectures to dispel it, but the Nativists were bent on mischief, and would not listen to reason or argument. The Catholics throughout the country were startled by the news from Philadelphia that their churches and houses were being destroyed, and the Catholics in New York were determined to defend themselves, if the occasion demanded it. Bishop Hughes was in thorough sympathy with his flock, and enquired if the laws of New York provided compensation for damage done by mobs and law-breakers. A lawyer assured him that no such provision was made, and the Bishop replied tersely: "Then the law intends that citizens shall defend their own property." It was his decision and firmness that saved New York from scenes or arson and murder such as occurred in Philadelphia, Boston, and other parts of the country. But this outbreak made it clear to his mind "that Catholics must build the school first, and the church afterwards," and encouraged by him, schools were at once started in all parts of the diocese, often under circumstances of great self-denial and sacrifice on the part of the Catholics. In 1846, Bishop Hughes was summoned to Washington by the President, and it is

believed that he was offered the honor of special peace ambassador to Mexico, but that he declined it with thanks. On October 3, 1850, Pope Pius IX. created him Archbishop of New York and erected new Sees at Brooklyn and Newark. In 1854, he visited Rome when the Dogma of the Immaculate Conception was defined and affirmed by Pope Pius IX. In 1847, he was invited to preach before Congress in the capitol at Washington, by John Quincy Adams, John C. Calhoun, and other eminent men, and he chose as his subject: "Christianity, the only Source of Moral, Social and Political Regeneration." The Tractarian movement in England, that had brought into the Church some of the most famous men of the Anglican Church, had about the same time its counterpart in this country. The Rev. Messrs. Bayley, Ford, Preston, Huntington, White, McLeod, and many others, followed the earlier example of the noted writer, Orestes A. Brownson, and entered the True Fold. Other notable converts later were Isaac T. Hecker, A. F. Hewit, Clarence Walworth and Edgar P. Wadhams, all notable New York men.

With such a man as Archbishop Hughes, that great, good and zealous prince of the Church, who accomplished such wonderful things for Catholics and religion, churches and priests began to multiply as the city grew larger. To go into details would be impossible here. On August 15, 1858, he laid the cornerstone of St. Patrick's Cathedral, "that grandest ecclesiastical monument in our country." Work was at once begun, and continued till the opening of the Civil War made it impossible to proceed. A great churchman, the Archbishop was also a great patriot, and gave great encouragement to the Irish military organizations to march to the front.

The famous Irish Brigade was composed largely of recruits from New York City, under the command of the brave General T. F. Meagher. The six regiments composing the brigade had five priests as chaplains, Rev. James Dillon, C. S. C., chaplain of the 63d Regiment, Rev. Thomas Ouellet, S. J., of the 69th, Rev. William Corby of the 88th, and Rev. Father McCullum of the 116th of Pennsylvania, and one other clergyman. In the Army of the Potomac, Fathers Gillen, O'Hagan, Martin, Egan, Scully and Kilroy, did splendid work during the war, and other chaplains, known as "Post" Chaplains, also rendered valuable services in the hospitals and camps, encouraging and assisting the sick and wounded. Archbishop Ireland, then a priest, served as chaplain, and Bishop McMahone also served as chaplain. Sixty Sisters of the Holy Cross, under Mother Mary Angela, a cousin of James G. Blaine, went to the field of war as nurses, and many Sisters of Charity also did great work. At the Battle of Chancellorsville they saved many lives by their skill and kind care. Captain Jack Crawford, the famous poet, paid a noble tribute to these Sisters. He was a Protestant, yet he could say, "On all of God's green and beautiful earth, there are no purer, no nobler, no more kind-hearted and self-sacrificing women than those who wear the sombre garb of the Catholic Sisters. . . . Their only recompense, the sweet, soul-soothing consciousness that they were doing their duty; their only hope of reward, that peace and eternal happiness which awaited them beyond the star-emblazoned battlements above."

The most famous of the chaplains of the Civil War was Father William Corby,

of the 88th New York Regiment. He was born in Detroit, Mich., October 2, 1832, the son of Daniel Corby, a native of Ireland. He was educated in the public schools, and studied at Notre Dame University from 1853 to 1860. He was appointed as prefect of discipline at Notre Dame, and was ordained priest in 1860. He served as pastor of St. Patrick's Church, South Bend, Ind., and was Professor of Philosophy at Notre Dame University for two years, when he was appointed as chaplain of the 88th New York Volunteers, and of the Irish Brigade, of New York, from 1862 to the end of the war. He was present at the battles under McClellan, Burnside, Hooker, Meade and Grant. In his interesting book, "Memoirs of a Chaplain," he gives vivid descriptions of the army, the battles and the generals. The soldiers lived in tents through the winter while in Virginia, and Father Corby writes: "We had no beds except some army blankets placed on boards, conveniently arranged, and some of us enjoyed the luxury of a buffalo robe. In these tents we had small stoves, and our fuel was green pine, which in many cases furnished more smoke than heat, so that frequently we were obliged to open all the doors, — that is, turn back a flap of the canvas at either end of the tent, and let the cold, damp wind of Virginia pass through and dispel the pungent vapor."

He describes the life of an army chaplain as follows: "During the winter we spent our time in much the same way as parish priests do, except in this — we had no old women to bother us, or pew rent to collect. We celebrated Mass, heard confessions, preached on Sundays and Holydays. During the week many minor duties occupied us. We were called on at times to administer the pledge to a few who had been indulging too freely, to settle little difficulties, and encourage harmony and good-will; to instruct such as needed lessons on special points of religion, morality and true patriotism."

According to an estimate of Father Corby, there were nine thousand Catholic soldiers in the Army of the Potomac, not to mention odd numbers in every regiment in the army during the war. He pays a warm tribute to General Meagher, who was intensely patriotic, but at the same time always boasted that he was "a Catholic and an Irishman!" Says Father Corby, "The General possessed high-toned sentiments and manners, and the bearing of a prince. He had a superior intellect, a liberal education, was a fine classical writer, and a born orator."

During a march through the wilderness, Father Corby offered Mass under these trying circumstances: "There were no boards, no boxes, no tables, in the entire camp, and the camp was in a dense woods. The soldiers cut some pine branches and fastened them to a tree, as a slight shelter for the future altar. Then they drove four crotched sticks in the ground, and put two short pieces, about two and a half feet in length, from one crotch across to the other; they then cut down a tree, and having cut off a length about six feet, split the log in two and placed the pieces of split timber, flat side up, lengthwise, to form the table of the altar. This, the rudest of altars, I dressed, as best I could, with the altar linen. Two candles were lighted, and Mass was celebrated in the forest of Virginia, after a fashion to rival that of the most destitute Indian missionary that ever put foot on the soil of the Huron Nation."

Before the terrible battle of Gettysburg, which lasted three days, and was

the greatest of the war, Father Corby gave absolution to the Catholics in General Sickles' brigade. This great event was described by Major-General St. Clair Mulholland, who was present, and took part in the ceremony:

"The chaplain of the brigade, Rev. William Corby, proposed to give a general absolution to all the men before going into the fight. While this is customary in the armies of Catholic countries in Europe, it was perhaps, the first time it was ever witnessed on this continent. . . . Father Corby stood on a large rock in front of the brigade. Addressing the men, he explained what he was about to do, saying that each one could receive the benefit of the absolution by making a sincere act of contrition, and firmly resolving to embrace the first opportunity of confessing his sins, urging them to do their duty, and reminding them of the high and sacred nature of their trust as soldiers and the noble object for which they fought. . . . The brigade was standing at 'Order Arms.' As he closed his address, every man, Catholic and non-Catholic, fell on his knees with his head bowed down. Then stretching his right hand toward the brigade Father Corby pronounced the words of the absolution. . . . . The roar of the battle rose and swelled and reëchoed through the woods, making music more sublime than ever sounded through cathedral aisle. The act seemed to be in harmony with the surroundings. I do not think there was a man in the brigade who did not offer up a heart-felt prayer. For some it was their last; they knelt there in their grave clothes. In less than half an hour many of them were numbered with the dead."

After the battle, priests and sisters hastened to the temporary hospitals to prepare all who could bear removal to the Government hospitals. Father Corby believed that "a true Christian soldier has for motto: 'Fidelity to God first, and to his country next!' and no man can be a true, reliable patriot who is a traitor to his Maker." Father Corby never spared himself during a battle, and was often in great danger. Once after a battle he was talking with a Captain Sullivan in a street of Fredericksburg. The captain left him, and as he was passing across the street, only ten feet from the chaplain, a cannon ball came down the street, and cut away the captain's leg. Father Corby heard his confession at once, and he died that night.

During the war there was great distress in Ireland, and Father Corby made a collection from the brigade amounting to $1,240.50, and sent it to Archbishop Hughes for the relief of the poor in Ireland. After the war Father Corby was twice President of Notre Dame University, and was elected Provincial of the Congregation of the Holy Cross in the United States, and in 1892, he was appointed Assistant-General of the Order through the world. He was founder of Notre Dame Post, G. A. R., and its commander. In 1897, by motion of General Lew Wallace, he was elected Chaplain of the Indiana Commandery of the Military Order of the Loyal Legion. He died at Notre Dame, December 28, 1897.

Archbishop Hughes gave his earnest support to the national government during the war, and went to Europe on a diplomatic mission to use his influence in more than one European cabinet. Secretary Seward thanked him personally, and Lincoln sent him an autograph letter. After his return from Europe, his health began to fail, and fully prepared for death, he passed away January 3, 1864.

"No man ever exercised greater influence in the Catholic Church in the United States than Archbishop Hughes," says John Gilmary Shea. "On all important occasions his words were awaited by the faithful throughout the country and the public at large, as the exposition of the Catholic view. The Archbishop had attained this influence without effort, held it without envy, and used it only for the highest ends."

Archbishop Hughes was possessed of those qualities which would have made him distinguished in any place, and under any circumstances. He was often regarded as severe, yet he was at heart kind even to those with whom he had the most bitter controversy. There could be no nobler act for the Catholics of New York to undertake than, in this age of monuments, to erect a memorial of Archbishop Hughes. It should stand in one of the squares or parks of the city, and there would be no more worthy image for the honor and glory of God and country. We have too many statues of warriors; let the people of New York contribute to a monument for their greatest Bishop. He was a valiant soldier of the cross — soldier of Him who shed His blood for the salvation of men.

John McCloskey, second Archbishop of New York, was born in Brooklyn, N. Y., March 10, 1810, when there was only one Catholic Church in or near the city. When he was twelve years old he was sent to Mt. St. Mary's and graduated in 1829. He was ordained by Bishop Du Bois, January 12, 1834, and went to Rome, where he completed his education. He was appointed pastor of St. Joseph's Church, New York, in 1838, and in 1844 became director of St. Joseph's Seminary at Fordham, N. Y. At the fifth Provincial Council of Baltimore, Bishop Hughes solicited the aid of a coadjutor, and the request was granted by the Holy See. Rev. John McCloskey was consecrated Bishop of Axiern, *in partibus infidelium*. Two new dioceses were erected out of the original one in 1847, Albany and Buffalo, and Bishop McCloskey was transferred to Albany. Under his administration the diocese of Albany made great progress, and in 1861, it contained ninety priests, one hundred and seventeen churches, twenty-seven parochial schools, and six orphan asylums. On the death of Archbishop Hughes, he was appointed as his successor to the great See of New York. In 1869 he attended the General Council of the Vatican, where his great learning attracted attention, and he was given a prominent position on one of the committees. The Church in the United States had never been represented in the Sacred College at Rome, and Pope Pius IX. created Archbishop McCloskey Cardinal Priest of the Holy Roman Church in 1875. On the death of Pius IX. he went to Rome to attend the conclave, but was too late to take part in the election of Pope Leo XIII. Religion was progressing every year in the diocese of New York. The Sisters of Charity opened a large foundling asylum, the Little Sisters of the Poor opened houses for the aged, the Bon Secours Sisters came from France to nurse the sick in their homes, German and Italian churches were built, and many societies, conferences, and social clubs were organized. The Rev. Father Drumgoole founded his great institution for homeless boys, and it became known through the world. It will not be out of place to give an extended notice here of this noble priest's life and his great work for God and humanity.

At the corner of Lafayette and Great Jones Streets in New York, there is a statue of heroic size, representing a priest with open breviary and rosary beads

in his left hand, while his right rests on the shoulder of a ragged boy, who grasps his cassock, looking into the priest's face with supplication. Inscribed on the base of this statue are these simple words: "Rev. John C. Drumgoole."

Father John, as he was familiarly called in New York, was born in the town of Granard, County Longford, Ireland, about the year 1817, and was brought to this country when he was eight years old. In 1844 he became sexton of St. Mary's Church, and it was there he began his work for the homeless boys in a small way, which afterward made him known the world over. On cold winter nights he allowed the little waifs of the street to sleep in the basement of the church, near the large furnace, and it was his hope some day to have a home to shelter the poor outcasts of the city.

After four years at St. Mary's he went to St. Joseph's Seminary, which was at that time located at Fordham, but his stay here was short, as he was obliged to resume his place as sexton, in order to support his widowed mother. He also conducted a small book store, and found time to attend a night school at the college of St. Francis Xavier.

On October 2, 1865, he again took up his studies, and entered the Seminary of Our Lady of Angels at Suspension Bridge, N. Y., and was ordained to the priesthood by Bishop Ryan of Buffalo, on May 24, 1869, celebrating his first Mass at St. Mary's Church, where he had served so many years in the humble capacity of sexton. He remained as assistant priest at this church for two years, when the opportunity he had wished for during so many years, at last came. He was appointed by Cardinal McCloskey to take charge of St. Vincent's Home for Boys, at 53 Warren Street, which, up to that time, had been in the care of the St. Vincent de Paul Society.

The Cardinal, knowing the hardships and uncertainty connected with such work, offered him a place as curate at the Cathedral, which would give him a salary, but Father John declined, saying that God would provide, and that his place was with the boys. The Home made great progress under his management, and it soon became necessary to secure the building adjoining on Warren Street. To raise the money a charity bazaar was opened, and the Home realized over ten thousand dollars. In 1876, a new law was passed by the legislature of New York, that no child over three years old should be sent to public institutions, and the authorities began to send children to institutions of their respective creeds. Father John at once recognized the need of a large Catholic institution to care for these waifs, and he founded the Mission of the Immaculate Virgin. It was incorporated May 23, 1877, and he also organized St. Joseph's Union. In 1879, he purchased the present site of the Mission on Lafayette Street, and the building was ready in 1881.

The building covers four city lots, and is ten stories high, but it proved too small and Father John purchased land at Staten Island, and erected Mount Loretto. He continued improving this institution up to the time of his death, which occurred March 28, 1888, and he was buried at Mount Loretto, where the late Father Dougherty, his successor, now rests.

"Father Drumgoole achieved more in twenty years," says a writer, "than many a great society, with all its influence and wealth, has accomplished in a century." The Mission of the Immaculate Virgin cares for over two thousand homeless and destitute children, and St. Joseph's Union has many thousand members.

The grand Cathedral of St. Patrick, the work on which had been suspended during the Civil War, was at last completed, and was dedicated May 25, 1879. The occasion was a memorable event in the history of the Church in this country. The ceremony was conducted by Cardinal McCloskey, while some forty archbishops and bishops, almost five hundred of the clergy, and not less than a hundred thousand people added their presence. The cost of the land was originally something over sixty thousand dollars, while over two million dollars was expended in the construction. In shape it is cruciform; its exterior length is three hundred and thirty-two and its width one hundred and seventy-four feet. The spires are three hundred and thirty feet high. The seating capacity of the pews is two thousand five hundred. The high altar is fifty feet high, and thirty-three feet wide, and is of the purest Italian marble. The altar was the gift of Cardinal McCloskey, whose remains, as well as those of Archbishop Hughes, rest beneath it. Under the sanctuary floor near the main altar, is a crypt for the entombing of the deceased Archbishops of New York. There are four other fine altars, costing over one hundred thousand dollars.

Both nations and religions have each their great epochs, representative of striking characteristics, and in no nation is this fact more forcibly illustrated than in the United States. The opening words of our country's history chronicle a Catholic event. The pages which immediately follow are but the story of her early missionary efforts. More than a century before the Pilgrim Fathers touched our shores, missionary priests had established the Catholic Church; more than half a century before the landing of the Mayflower, Mass was celebrated under a roof in Florida. This may be called the missionary epoch of the history of the Church in this country The period which followed may be termed the church-building era.

"Oh, the beauty of the Catholic Church!" writes Bishop Matz. "The immensity of her proportions! The symmetry of her various parts! The life divine, oceanlike, without either shore or bottom; who will understand you and sing your praises becomingly? There we live in light; there the tortures of doubt are not known; there we labor in love and suffer in God; there we enjoy even in sorrow something of the joy and repose of heaven, and are therefore properly called "*Celestes Urbs Jerusalem, Beata pacis visio.* Jerusalem, Celestial City, and blessed vision of peace."

The health of the venerable Cardinal began to fail, and a coadjutor was appointed in 1880, the Rt. Rev Michael A. Corrigan, Bishop of Newark, who was promoted to the archiepiscopal See of Petra. In January, 1884, the golden anniversary of his elevation to the priesthood was observed, and on this occasion, the clergy of his diocese presented him with an address, which read: "Fifty years ago there were in this city but six churches, now there are sixty. There were then but twenty priests — now there are three hundred and eighty. At that time there were in the whole United States only nine bishops; now there are fifty-nine. Then there was but one archbishop, now there are eleven, one of whom has been raised to the great senate of the Universal Church."

Cardinal McCloskey died October 10, 1883, after a long illness which he bore with serenity and patience. The last words on his lips were the Hail Mary. At

his death, the *New York Sun* said of him, in an editorial: "His learning, his piety, his humility, his truly Christian zeal, earned for him universal respect which will be to-day manifested as his body is carried to the tomb. The first American Cardinal has died at a time when all Christians are ready to honor his memory as that of a man who has done measureless service in the cause of religion, good morals, and humanity. . . . Protestants and Catholics will join in sincerely mourning the first American Cardinal as a Christian hero lost."

Cardinal McCloskey was never hasty or imprudent in his public life, but ever silent, tactful, persevering, gracious, winning, and finally triumphant. He had the bearing of a prince, was a ripe scholar, and a devoted churchman. His eloquence was of a tender, deeply religious kind, uttered with fervid sincerity, and in language at once simple and elegant. He was a man of energy, and of sleepless vigilance in the discharge of his duty, which he performed in the most unostentatious manner. He provoked no conflicts, offered no opinions, but with humility and prayerfulness toiled in the sphere of his own duties.

On the death of Cardinal McCloskey, Archbishop Corrigan became the third Metropolitan of the Province of New York, October 10, 1885. Michael Augustine Corrigan was born in Newark, N. J., of Irish parents in 1839. Three of the sons became priests, and a daughter a nun. He was the first seminarian chosen, and the first to be enrolled in the American College at Rome, which had been founded by Pius IX. When he was consecrated as Bishop of Newark, he was the youngest member of the hierarchy. After he became coadjutor to the Cardinal much of the active work of the See devolved upon him. In 1887, he was made assistant of the Pontifical Throne, and at his death, May 5, 1902, he was succeeded by most Rev. John M. Farley, D.D., September 15, 1902, and preconized June 22, 1903. In 1904, there were seven hundred and fifty-four priests, two hundred and eighty-nine churches, and a Catholic population of one million two hundred thousand souls in the Archdiocese of New York.

Until the year 1822 those Catholics living on the western end of Long Island crossed the river in a ferry to hear Mass in old St. Peter's Church, in New York. There they were married, their children received baptism there, and it was from there they received those spiritual aids in sickness which their isolation made doubly dear. That inconvenient condition continued for many years, and occasionally a priest would go from New York and offer the Holy Sacrifice in some private house. Father Philip Larissy celebrated in the house of Mr. William Purcell, on the corner of York and Gold Streets, the first Mass ever offered in what is now the city of Brooklyn. Behold! what a change in seventy or more years. A bishop, three hundred and forty-two priests, one hundred and fifty-four churches, a seminary, three colleges for boys, sixty-eight parochial schools and a Catholic population of half a million souls!

"It is very important that we despise not the day of small things," says a writer. In the history of the Catholic Church in the New World we find many instructive lessons on this point. All nature teaches us not to despise small beginnings. The river rolling onward its accumulated waters to the ocean, was in its small beginning but a little rill, trickling down some moss-covered rock, and winding, like a silver thread, between the green banks to which it gave verdure. It was through the

charity and zeal of the hard-worked clergy at St. Peter's Church, that the Catholics of Brooklyn and vicinity were able to receive occasionally the blessed consolations and ministrations of their Holy Religion.

Peter Turner, father of the first Vicar-General of the diocese of Brooklyn, addressed a letter to all the Catholics in the village in 1822, asking them to form an association and erect a church. Only seventy Catholics were able to respond in a practical way, and a site was purchased for seven hundred dollars, a building committee was appointed, and within a year the first church on Long Island was dedicated by Rt. Rev. John Connolly, Bishop of New York, under the title of St. James. This was August 28, 1823. The first resident pastor was Rev. John Farnan. A second church was built fourteen years later as the Catholics had greatly increased in numbers. A large number of German Catholics had settled on Long Island, and a church was erected in 1840, at the expense of Rev. John Raffeiner, called the Church of the Holy Trinity, in Williamsburg, and Bishop Hughes appointed Father Raffeiner as pastor. In 1841, another church was built in Williamsburg, St. Mary's, and under the care of Rev. Sylvester Malone, the parish prospered. On May 7, 1848, St. Peter and St. Paul's Church was dedicated by Bishop Hughes. Father Malone lived to see fourteen Catholic churches in the district in which there was only one besides his own in 1844. In 1842 Father Bacon finished the church which Father Farnan had commenced while under ecclesiastical censure and thus was established the third parish in the city of Brooklyn. Father Bacon acted as its efficient pastor until 1855, when he was promoted as Bishop of Portland, Me.

In 1853, Rt. Rev. John Loughlin was consecrated first Bishop of Brooklyn, having assigned to him as his diocese the entire island, which had a population at that time of one hundred thousand. Bishop Loughlin was sometimes called "the great church builder of America," and he deserved the distinction. The Church grew in members and wealth, until its property now is valued at more than six million dollars, and the expenditures amount to as much more. Alluding to this great responsibility, Cardinal Gibbons said at the Golden Jubilee celebration of Bishop Loughlin: "Do you ever reflect, my brethren, on the immense weight of monetary obligations that have been resting all these years on the shoulders of your Bishop? . . . During all that time he has been in business transactions for religious and charitable purposes. The property he has accumulated has amounted to thousands, and tens of thousands and hundreds of thousands, nay, millions of dollars. He has come out of the ordeal with clean hands and a clean heart, without a single note of his protested. . . . Now, I ask you to consider what foresight and tact, and sound practical sense and judgment must have been displayed by your chief pastor in passing through these financial operations with so much credit to himself, and such honor to the diocese over which he presides."

Bishop Loughlin's labors were indefatigable, and in thirty-seven years, one hundred and twenty churches and chapels were erected, ninety-three schools, two colleges, nineteen select schools and academies, ten orphan asylums, five hospitals, two homes for the aged, a home for newsboys, and as the crowning of them all, a magnificent seminary for the education of priests for the diocese.

The first diocese to welcome and encourage "those angels of the aged," the Little Sisters of the Poor, was that of Bishop Loughlin, and they have now two

institutions in Brooklyn where they cheer and brighten the last days of over five hundred old men and women. Bishop Loughlin died December 29, 1891, and was succeeded by Rt. Rev. Charles E. McDonnell, D.D., who was consecrated April 25, 1892.

The archidocese of Baltimore was established a diocese April 6, 1789, and created an archdiocese April 8, 1808. It comprises all the counties of Maryland lying west of Chesapeake Bay and the District of Columbia. In the archdiocese there are two bishops, three hundred and ninety-six priests, two hundred and sixty-one churches and chapels, three universities, six hospitals, and a Catholic population of two hundred and fifty thousand souls.

Rt. Rev. James Gibbons was transferred from the See of Richmond to Baltimore, October 3, 1877, succeeding Archbishop Bayley who was widely known as a historian of the Catholic Church. Many important events mark the episcopate of the present incumbent of the primatial See — the Third Plenary Council of Baltimore in 1884, his promotion as Cardinal in 1886, the inauguration of the Catholic University at Washington, and many other important events, both ecclesiastical and civic, in all of which he has taken a prominent part. He was consecrated bishop of Adramytturm, August 16, 1868, was first Vicar-Apostolic of North Carolina, and was next transferred to Richmond in 1872. Cardinal Gibbons is among us still — and long may he remain — one of the brightest ornaments of the Church, a distinguished citizen, a ripe scholar, and a noble man.

There are fourteen provinces in the Church in America, all flourishing and making progress. "It were presumptuous," remarks a writer, "to indulge in foreseeings and foretellings. Yet he would be a rash man who should say that we have come to a standstill, that the Church which has reached such an extension under adverse circumstances, amid the difficulties of infancy and youth, shall have no vigor to grow with still more gigantic strides in the more propitious times that are already at hand, and in the full vigor of an assured manhood."

There are at present in the archdiocese of Chicago an archbishop, two bishops, six hundred and nineteen priests, three hundred and sixteen churches, three seminaries, one hundred and sixty-eight parochial schools, thirty-nine charitable institutions, and a population esitmated at one million.

On May 25, 1883, the fiftieth anniversary of the founding of St. Mary's Church, the oldest in the city, was celebrated by Archbishop Feehan and his flock. Half a century ago in what is now the diocese of Chicago, there was but one church, one priest and about three hundred souls. To-day there are an archbishop, two bishops, six hundred and nineteen priests, two hundred and sixty-seven churches, sixty-one chapels, three seminaries, one hundred and sixty-eight parochial schools, eighteen hospitals and a Catholic population of about one million.

The first bishop of Chicago was the Rt. Rev. W. Quarter. He was born in Ireland, in 1805, and after a complete thorough academic course in his native land, he came to the United States, and entered Mt. St. Mary's where he studied under Dr. Bruté, afterwards Bishop of Vincennes. In these early days he was notable for the soundness of his judgment, the vigor and clearness of his mind, the gentleness of his disposition, and his fidelity to duty. Rt. Rev. Bishop DuBois, who had been promoted from the presidency of Mt. St. Mary's to the See of New York,

summoned the young priest to that city where he felt no misgivings in appointing him as pastor of St. Mary's. In this field of labor he discharged all the duties of a pastor, and was very popular with his flock. In the Fifth Provincial Council he was nominated for the new See of Chicago, was confirmed by the Holy Father, and consecrated March 10, 1844. For four years he ruled the new diocese wisely and prudently, and accomplished much good. Three churches in course of erection, one completed, a university, an academy, numerous conversions all over the state, an efficient priesthood, devoted to their work, such were a few of his achievements.

Most Rev. Edward Quigley, D. D., was consecrated Bishop of Buffalo February 24, 1877, and was promoted as Archbishop of Chicago January 8, 1903, succeeding the first Archbishop of Chicago, Most Rev. Patrick A. Feehan, who died July 12, 1902.

The Apostolic Delegate to the United States is His Excellency, the Most Rev. Diomede Falconio, D. D. His office is strictly ecclesiastical, and not diplomatic. He represents the person of the Sovereign Pontiff, and exercises his authority in church matters. He does not interfere with the government of local bishops. His coming to reside in Washington was not as some supposed meant as a reflection, but as an honor, and raised the hierarchy of the United States to equality with other nations of the world.

A study of the official Catholic directories for 1908, shows that there are over twenty million Catholics under the American flag. The Catholic population in the United States proper is thirteen million, eighty-nine thousand, three hundred and fifty three; Catholic clergymen, fifteen thousand, and ninety-three; Catholic Churches, twelve thousand, one hundred and forty-eight. There are eighty-six ecclesiastical seminaries with five thousand, six hundred and ninety-seven students, and four thousand, three hundred and sixty-four parochial schools, with one million, ninety-six thousand, eight hundred and forty-two pupils. There are two hundred and fifty-five orphan asylums, and including the forty thousand, five hundred and eighty-eight orphans in homes, and those attending the institutions of higher education, there are one million, two hundred and sixty-six thousand, one hundred and seventy-five children being educated in Catholic institutions. The religious orders of priests are represented by forty-five different orders.

The American priests, diocesan and regular, in active service early in 1908 numbered fifteen thousand and ninety-three, and the students in seminaries, studying for the priesthood, five thousand, six hundred and ninety-seven. The Catholic population was estimated at thirteen million, eighty-nine thousand, three hundred and fifty-three. "We note these splendid figures," says *The Pilot*, "in no vainglorious spirit. We need many more priests that American Catholics may do their proper work in the foreign mission field. But we rejoice in the fruit of our Sacramental system, and the tie which binds us to the centre of unity. We record an annual large increase. Let us be worthy of our growth in every direction in this free land."

The Catholic population of the Philippine Islands is given as six million, eight hundred and sixty-two thousand, four hundred and thirteen. Porto Rico, nine hundred and ninety thousand; Sandwich Islands, thirty-two thousand, and Alaska, twelve thousand, five hundred.

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

The rapid growth and attainment of influence of the Catholic Church in this country is without a parallel in the history of Christianity itself. The growth of the Church in the first century was very rapid; there were three thousand converts on the day of Pentecost; we read in the New Testament that "Multitudes were added to the Church daily"; the apostles and the disciples were scattered abroad, and everywhere preached the Word of God. We find that no longer than one hundred years ago the Catholics in this country were few, and poor and persecuted; the Church was without any of the influence or prestige of social or civil power, and without the aid of wealth; the pioneer Catholics were despised and slandered, yet notwithstanding all opposing influences, they increased in numbers until they became the power they now are. From a despised, persecuted people they have become respected and honored, with an unabating spirit and zeal. Surely such magnificent results must manifest the intervention and direction of a superhuman agency! The Jewish doctor of laws gave a wise decision, one historically true, that whatever is of man will come to nought, but whatever is of God must triumph. In the brief sketch or outline of the history of the Church here given, we have told enough at least to prove that it has had an eventful and wonderful history, and we have told enough of the noble self-sacrificing priests and missionaries who took part in founding and forming this splendid ecclesiastical structure to prove that they were God-inspired, and we may draw lessons that teach us that the system was the product of a "Divine economy," in which the voice of God is heard, and in the perfection of which the hand of God is seen.

We have turned occasionally from the history of the Church, from Catholicity organizing, spreading, and demonstrative, to some of the noble men that determined its polity, and were the chief means of its diffusion. The natural order is to estimate men by their work, "for by their fruits ye shall know them." They were great and representative men in many ways. They were types of the early apostles in many ways: in their entire consecration of their lives to the work; in laborious service and self-denial; in persecutions and perils; in earnest and eloquent preaching, and in success in winning souls, building churches, and adding to the greater honor and glory of God. The greatness of these men consisted, in part, in their versatility, and their facility to adapt themselves to the circumstances in which they were placed, like Father Jogues, Father de Smet, Father Rasle, and other noble martyrs in their work among the Indians. They knew how to "become all things to all men." They were as much at ease addressing a band of savages in the primeval forests, as a congregation in a great Cathedral in Paris, with royalty sitting before them. They were never embarrassed from the novelty or difficulty of their situation.

The pages of the world's history are made bright by the lives of distinguished Catholics in every branch of human endeavor. For a thousand years the sons and daughters of the Catholic Church were the principal heralds of civilization, East and West. Their names shine with honor in the annals of theology and philosophy, government and statesmanship, history, war and peace, travel and discovery, colonization and commerce. Even a list of these names would fill a volume, and we have mentioned in the sketch only a few of the pioneer Catholic

missionaries, priests, religious, and laity, "torch-bearers at the dawn of civilization," in this New World.

This sketch does not cover the entire cycle of Catholic interests, Catholic action and doctrine. What the Church teaches and has taught, what she has done and is still doing for the needs of mankind; her struggles and triumphs, the achievements of her members, both clergy and laity, would require many large volumes, to do the subjects adequate justice. It would be impossible to record here, all that Catholics, both religious and laity, have accomplished, not only in behalf of religion, charity and morality, but also for the intellectual and artistic advancement of her children.

For a more particular and definite account of the moral and numerical status of the Catholic Church in America, see John Gilmary Shea's "History of the Catholic Church in the United States," in four volumes, which is considered by many scholars the best we have. Its preparation extended through many years of study and research, and entailed immense labor. The book will stand as a memorial to the historian's untiring industry, and his unfailing accuracy in the minutest details.

"The Catholic Church," says the Rev. Thomas O'Gorman, "is in accord with Christ's revelation, with American liberty, and is the strongest moral power for the preservation of the Republic from the new social dangers that threaten the United States as well as the whole civilized world. She has not grown, she cannot grow, so weak and old that she may not maintain that she has produced — Christian civilization."

It has been well said that "No one who is interested in human history, past or present, can ignore the Catholic Church either as an historical institution, which has been the central figure in the civilized world for well nigh two thousand years, decisively affecting its destinies, religious, literary, scientific, artistic, social, and political, or as an existing power whose influence and activity extend to every part of the globe."

Macaulay, the great English writer, and a Protestant, paid the following splendid tribute to the Catholic Church:

"There is not, and there never was on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church. The history of that Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when camelopards and tigers bounded into the Flavian ampitheatre. The proudest royal houses are but of yesterday when compared with the line of the Supreme Pontiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon in the nineteenth century, to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends till it is lost in the twilight of the fable. The Republic of Venice was modern when compared to the Papacy, and the Republic of Venice is gone, and the Papacy remains. The Papacy remains, not to decay, not in mere antique, but full of life and youthful vigor. The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the

same spirit with which she confronted Attila. The number of her children is greater than in any former age.

"Her acquisitions in the New World have more than compensated for what she has lost in the Old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn, countries which, a century hence, may not improbably contain a population as large as that which now inhabits Europe. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still worshipped in the temples of Mecca. And she may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London bridge to sketch the ruins of St. Paul's."

Early Altars.

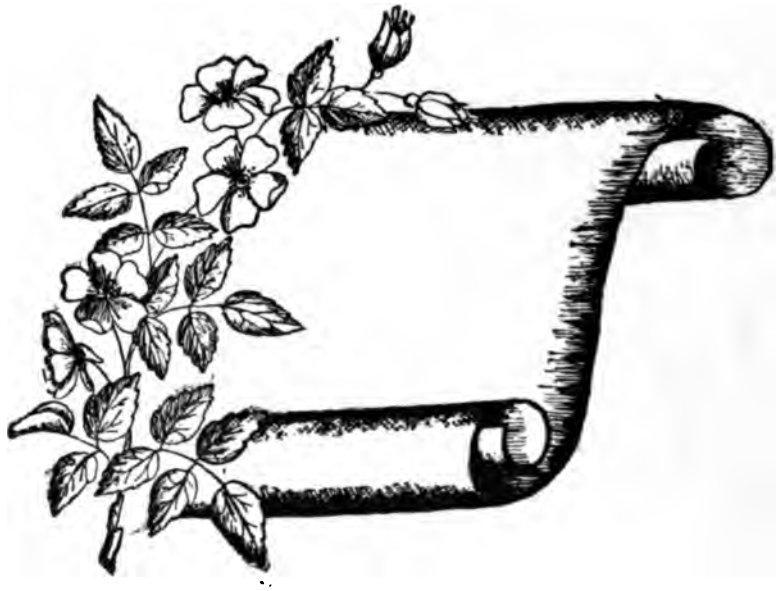
In the early times the altar stood either in the centre of the nave or under the arch of the apse, on all sides free so that the worshippers could surround it. The officiating priest faced the people, as is still the case in St. Peter's at Rome, and there only, although in many churches in Italy the altar retains its ancient position. After the tenth century the churches being more spacious, the altar was put back to the east end of the sanctuary, and the priest stood with his back to the people. The first known instance of the orientation of churches is that of St. Agatha of Ravenna 417; yet from apostolic times the early Christians were accustomed to look toward the east when praying, either in remembrance of their original home, or because the coming of Christ, the Sun of Justice, was looked for from the east. Later on the orientation of churches spread rapidly and became the rule.

The First Public Mass in Boston.

ACCORDING to the most reliable dates at hand, the first public Mass in Boston was celebrated in the old French Huguenot church on School Street, on Sunday, November 2, 1788, by Abbé Claude Florent Bouchard de la Poterie, a French priest who had been chaplain on one of the vessels of the French fleet. Before the School Street church was secured, it is stated that the same clergyman said Mass for a while in the house of a Mr. Baury, on Green Street, but no authentic account of this can be found. In regard to the first public Mass in School Street, Rev. Dr. Belknap, a prominent Boston minister, wrote in his diary, under date of November, 1788: "On the first Sabbath of this month a Popish chapel was opened in this town, in the old French Protestant meeting-house in School Street." Abbé Poterie was authorized to perform the sacred functions in Boston by Dr. Carroll of Baltimore, the prefect Apostolic of the Catholic Church in the United States.

The Mass.

THE Mass is a great central act of worship. It is the offering of Jesus Christ to God. It gives more honor to the Blessed Trinity than the homage of the angels and saints combined. It confers on mankind as great a benefit as came with the Incarnation. It is an act of adoration and thanksgiving of infinite value. It is the sacrifice of Calvary renewed. It brings pardon of sin, remission of temporal punishment due to sin, an increase of grace, and spiritual and temporal blessings. Why do not all Catholics who can do so assist at it daily?



Catholics in American History.

THE earliest history of America is the history of Catholicity. The saintly names in the four corners of the American Continent tell that Catholics were its founders, writes *The Sodalist.* You may tell your Protestant friends that we were here before them, and that we mean to stay. We are here by no man's and no party's sufferance but by the right of discovery and exploration, as we can prove by the leading men and events in American history.

Christopher Columbus, a Catholic, is the marvelous link in the chain of time which connects the history of the Old World with the New.

John de la Costa, a Catholic, was a famous companion of Columbus. He acted as his pilot.

Americus Vespucci, from whom America accidentally received her name, was a Catholic.

The discoverer of the Pacific Ocean, the renowned Vasco de Balboa, was a Catholic.

The discoverer of Florida, John Ponce de Leon, was a Catholic.

The admiral of the fleet that first sailed around the world and the discoverer of the straits which bear his name was a Catholic, Ferdinand Magellan.

The discoverer of California and conqueror of Mexico was a Catholic, Fernando Cortes.

De Soto, a Catholic, conquered Florida and discovered the Lower Mississippi.

The discoverer of Lower Canada and the river St. Lawrence was Jacques Cartier, a Catholic.

The discoverers of the mainland of North America were the Catholics, John and Sebastian Cabot.

The founder of the oldest city in the United States, St. Augustine, Florida, was Peter Melendez, a Catholic.

The Catholic, Sir George Calvert, Lord Baltimore, was the founder of Maryland.

The discoverer of Lake Huron was the Catholic monk, Joseph LeCaron, O. S. F.

The founder of Quebec and discoverer of Lakes Champlain and Ontario was a Catholic, Samuel de Champlain.

The first missionary of the Hurons was John de Brebœuf, a Jesuit.

The first governor and chief justice of Maryland was Leonard Calvert, a Catholic.

The first Catholic governor of New York was Thomas Dougan, an Irishman. His commission bears September 30, 1682.

The founder of San Francisco an Apostle of California, was Fr. Junipero Serra, a Franciscan.

The founder of the American Navy was John Barry, a Catholic.

The commander of the Cavalry in the Revolutionary War was Stephen Moylan, a Catholic.

The first newspaper in America that gave accurate reports of the legislature debates was established by Matthew Carey, a Catholic.

Most Rev. William H. O'Connell, D. D., Archbishop of Boston.

THE Most Rev. William Henry O'Connell, D. D., the fifth in Boston's episcopal line, and the second to wear the pallium, insignia of the Archbishop's dignity and authority, was born in Lowell, Mass., on the Feast of the Immaculate Conception, December 8, 1859. His father died when he was a mere boy, and his mother, a comparatively young woman, was left with a large family of sons and daughters to provide for. From his mother he inherited his intellectual vigor and fine mental qualities, and her illustrious son once paid the following touching tribute to her worth, "All that I am I owe to my mother!"

The future prelate received his early education in the public schools of Lowell, and he proved an apt scholar. Books were his delight, and he early evinced great talent for languages and music. God planted the seed of grace for vocation in the young boy's mind, and he gave heed to the Divine call in his heart, "I am the Way, the Truth, the Life; follow Me!" He first went to St. Charles' College, Ellicott City, Md., where he studied diligently for two years, and in 1878 he entered Boston College, graduating in 1881, with honors, in a large class, nine of whose members later became priests.

Archbishop Williams, with his usual discernment, became interested in the brilliant young student, and awarded him a scholarship in the American College, Rome. The cherished desire of the young man was at last attained, for he had determined to go to Rome, to finish his studies, and that determination affected the whole course of his after-life.

A diligent student, with a mind that grasped at all knowledge, he made rapid progress in his studies, and attracted the attention of him whom the world knows in these later years as Cardinal Satolli, and who was at that time one of the professors in the college.

Father O'Connell was ordained to the priesthood June 8, 1884, but he continued his studies for another year, and acted as first prefect, a position which he had filled previous to his ordination. His first assignment, after his return to Boston, was as curate at St. Joseph's Church, Medford, and two years later he was transferred to St. Joseph's Church, Boston, of which the Rt. Rev. Mgr. William Byrne, D. D., then Vicar-General, was rector.

During these early years, Father O'Connell became well known, not only in his own parish, but throughout the city. Earnest, self-sacrificing, he devoted his strength and talent in performing with docility everything assigned him in

the line of duty. No task was considered too humble, no obligation too severe to perform. As a preacher, he became noted for his eloquence. His sermons were characterized by fervor, pungency and directness of appeal — yet full as his life was at that time, he attracted attention as a musical composer. While attending Boston College he was a member of the Cecilia Choir, the college organization, and he was also gifted as a fine pianist and singer.

He was a zealous worker in every good cause, active in all educational movements in the Church, and in 1895, was one of the lecturers at the Catholic Summer School. His great abilities were soon recognized, appreciated and rewarded. In November, 1896, Father O'Connell was chosen as rector of the American College, Rome, where the young priest, as a student, had made an enviable record for scholarship and piety.

This appointment was the reward of merit and hard work, for Archbishop O'Connell owes nothing to accident, or favor, or what is often called "luck." He was prepared and ready to assume the responsibilities when the opportunities came." "Every man has two educations," says Gibbon, "one which he receives from others, and one which he gives himself." But the second education is invariably the fruit of the first, and there comes a time in every man's life when he makes use of all he has ever learned, and the application of his power is in exact ratio to his education, and the kind of education he has received.

Archbishop O'Connell was preparing unconsciously all his life for the opportunities and responsibilities which have come to him. Daniel Webster, in one of his masterly addresses, related an incident which told with thrilling effect upon his audience. For more than twenty years the incident had lain dormant in Webster's mind, but the occasion at last came when he could use it with effect. The young boy in Lowell had not only head-knowledge, but heart-knowledge, through God's teachings and an earnest desire to continually advance in mental power and moral greatness.

Everything was laid under contribution; every faculty and power was given up to heaven, every gift and talent consecrated to God's service. When a famous woman was asked, what was the secret of her success, she replied, "I was terribly in earnest!" The same might be the answer of Archbishop O'Connell. Through all his life, in whatever place God appointed him, he has been "terribly in earnest." He performed the duty nearest at hand, until the larger opportunity presented itself later.

Whatever attainments he possesses, whatever acquirements he has gathered, Archbishop O'Connell has by no means been pushed forward by any adventitious aids. Let no man call him fortunate or lucky — what he has accomplished, the high place he has won, is the legitimate effect of obvious causes. The exalted position he occupies, the wide influence he exerts, the grand results of his life's labors, and the just esteem in which he is held by all classes of men and women, at home and abroad, have been won by the price which God and the world have put upon them. He worked and studied hard, he applied himself to his vocation, with earnest zeal, fidelity, and faithfulness, and his reward is well earned.

Dr. O'Connell, on June 9, 1897, was appointed as Domestic Prelate of the Vatican, with the title of Monsignor. He remained at the head of the American

College five years, and during that time he affected many improvements in the historic building. His work was crowned with success, and he became a prominent factor in the religious and social life of the Holy City.

This work brought him into close touch with the Vatican, and His Holiness, Pope Leo XIII., admired the young American rector's talents, and when, in 1901, the See of Portland became vacant through the death of Rt. Rev. James A. Healy, he received the appointment, and was consecrated by his former teacher at college, Cardinal Satolli, on May 19, 1901.

The following June, Bishop O'Connell returned to New England, and under his vigorous administration the affairs of the Church in Maine took a more active life. In a short time, with characteristic energy, he accomplished the great task of visiting every parish in the state. He met his clergy personally in their homes, and saw with his own eyes what the needs of his flock were, with a shepherd's true devotion. He at the same time kept in touch with public affairs, as a good American citizen, and made himself a factor to be considered in every movement for public good, law and order. He was named as assistant at the Pontifical Throne in January, 1905.

During these five years he accomplished what many men would consider a life work. He renovated the Cathedral, established a new choir of reformed Church music, founded a workingmen's club for the dock laborers of Portland, and several clubs and societies for adults and children. He administered the financial affairs of the Cathedral so ably that he diminished the debt considerably, and he advanced the interests of Catholic education.

The late Archbishop Williams, finding his health and increasing years would not allow his attending to all the duties of his office, requested that a Coadjutor Archbishop, with the right of succession, be appointed. Several names were sent to Rome by the hierarchy and clergy for consideration, as is customary, under the rules of the Church.

About this time Bishop O'Connell was personally chosen by the Pope to be Envoy Extraordinary of the Holy See to Japan. It was a happy choice, for the Mikado appreciated the delicate compliment of His Holiness in sending an envoy who could speak the language of the country. It was the first time in history that any power, spiritual or temporal, had sent one with whom the Mikado could converse without the assistance of an interpreter. He spent several months in Japan, the Rev. P. J. Supple, D. D., of Cambridge, Mass., and the Rev. C. W. Collins, of Portland, Me., being in his suite. The mission proved a great success, and the Mikado conferred on Bishop O'Connell the First Class and Grand Cordon of the Order of the Sacred Treasury, and many honors were paid to him and his suite.

This mission was one of great importance, and the results have already become apparent in the establishment of the Jesuit College at Tokio, the opening of a school for the higher education of Japanese girls, and many privileges granted by the Mikado to the Church in Japan. Few people realize that there is in the "Flowery Kingdom" an organized hierarchy, religious orders, schools, and a number of missions and charitable institutions. There are more than 60,000 Catholics in Japan. Strong in the leading elements of his character, marked in his individuality of indomitable perseverance and courage, regardful of order and system in the

distribution of his time, of wonderful tact and versatility of powers, faithful and conscientious in the discharge of his duties as an humble curate or a distinguished prelate, earnest in his convictions and fearless, Archbishop O'Connell has ever been equal to any call or emergency which has come to him in the multiplex experiences of his varied and busy life.

It is usually the custom of the Vatican to reward its Envoys to the great courts of the earth with a Cardinalate, but on January 26, 1905, His Holiness Pope Pius X., nominated the Most Rev. Dr. O'Connell as Coadjutor to Archbishop Williams of Boston, with the right of succession. On the third of April following, Archbishop O'Connell, in the presence of the venerable Archbishop, received a formal address of welcome on behalf of more than 500 priests of the diocese assembled, to which he made an eloquent and grateful response, urging loyalty to Archbishop Williams and fraternal concord.

On April 18th following, the Most Rev. Dr. O'Connell was formally welcomed by the laity of Boston with a grand reception and banquet at Symphony Hall, in the presence of a representative and cultured audience, composed of the highest officials, national, state and civic, and social and literary Boston were well represented in the notable gathering.

Later, in Portland, receptions, religious and civic, took place, and Governor William T. Cobb, expressed public regret that in the call to higher duties Maine should be deprived of his presence. On August 30, the venerated Archbishop Williams passed to his reward, and on January 29, 1908, the Most Rev. William H. O'Connell, D. D., was solemnly invested with the sacred pallium, the symbol of his Archiepiscopal jurisdiction over nearly one million souls.

The pallium confers supra-episcopal powers, admitting the wearer to a participation with the Pope in the administration of the affairs of the Church. Besides his jurisdiction over his own diocese, Archbishop O'Connell has jurisdiction over the suffragan Sees of the Province of New England, with authority to summon a Provincial Synod every three years.

Although but a short time in office, Archbishop O'Connell has already effected many notable changes. His new appointments have all been made with rare judgment and tact, and his policy of dividing the large city parishes affords more scope for better work and closer communion between the clergy and their people.

Archbishop O'Connell is broad-minded and liberal in his views, yet he has no sympathy with the so-called modernists. His conceptions of religious truth are conservative, a thinker and preacher after the pattern of Paul, and inspired by the spirit of Paul's Master. His profound scholarship is that of the school of Jesus and the Apostles, his rhetoric that of the Spirit, his logic that of the Holy Ghost, his erudition, culture, great learning, were all acquired in humility of soul at the foot the Cross.

His field is the world, and his spirit of universal tolerance, charity and sympathy extends far beyond those of his own faith, fellowship, and race, as witness his success in his mission to Japan. His culture is not that obtained simply from books, but going far beyond these, finds its strength and its support in its knowledge of men, a culture acquired not merely from much reading and study, but of

close observation and experience in the intercourse of life, a fine intuition and subtle knowledge of human nature.

Archbishop O'Connell is a man of exceptional ability, wonderful knowledge of human nature, ripe scholarship, rare tact, great energy of mind and body, and much is looked for from him not only in the religious life of the community but the civic and social as well. Truly, "God has given us a new leader with whom to meet the new day!"

Catholicity in the Philippines.

By Most Rev. J. J. Harty, Archbishop of Manila.

A trait of Filipino character, which should come first in describing the people, is the deep respect felt by the child for the parent. The Filipino grows from youth to manhood, marries and has a family, but he never gets away from the influence of his own father and his own mother. If he wishes to take up any matter of moment, his first counsellors are his father and mother. In travelling through the islands I have frequently encountered young men — bright young men from good families — and after the usual civilities I have often said, "What career do you propose to follow in life?" Invariably the answer has been, "I must consult my father before I can give you a reply." At the root of this beautiful characteristic of the Filipino race is the tendency to be obedient to authority. They recognize without question the authority of God, of the parent, of the priest, and of the State.

This trait, which I take to be the most important feature of the Filipino character, is the result through all the years of the work of the missionaries, those men who not only had a knowledge of physics, philosophy and theology, but were also architects and builders, advance agents of civilization. They designed the churches, built the bridges, constructed the roads. At the present time in the Philippines you may see great irrigating works which were constructed three hundred years ago to irrigate arid sections of the country. The missionaries introduced the mulberry and the indigo plant, and it was they who brought the domestic animals to the islands.

The old men of the religious orders, now returned to Spain and living in retirement, I visited in their monasteries on my way to America. Many of them had spent from twenty to forty years in the Philippines, and one aged Father had been working fifty-three years in the islands. In one religious house in Barcelona there are thirty-seven of these retired missionary priests. I spent three days among them, and the pathos of their appeals to be taken back to the islands to resume the work which they had formerly done moved me very deeply. But their time for work had passed, because the average age of these missionaries is seventy-five years. Their devotion to the spiritual needs of those to whom they had ministered was beautiful. Their questions were: "Are the people attending the services of the Church? Are their children being baptized? Are they receiving proper instruction? What kind of lives are they living?" Material conditions were seldom alluded to. They forgot these in their zeal for the souls of the people.

I was touched by the cordiality with which these Religious in Spain received me. A joint letter expressing their loyalty was sent to me, upon my arrival in Spain, from all the old missionaries, although I was an entire stranger to them and had only the claim of the faith and of being a Bishop from the Philippine Islands. I had the *entrée* to their hearts. In my conversations with them, they

spoke of the United States with such kindness as surprised me. They draw a very strong line between Americans in general and the politics which they hold responsible for sending them away, but for America and the Americans they have great admiration.

In the diocese of Manila I have administered three hundred thousand confirmations in the three years that I have been there. In explanation of this number must be considered the facts that confirmation had not been administered in the country districts for many years before my arrival, and that it is the custom among the Filipinos to confirm children very young, even in their infancy. But if you remember the number of people in the islands, and the size of the families — averaging seven persons — three hundred thousand is not so many to be confirmed in one diocese of two million in three years' time. The people brought their children from far and near, and more than once in one church I administered confirmation from early morning till late at night. The Filipinos are very zealous about enrolling their children in the Church. Usually the day of the birth of a child is the day of its baptism. This can be done without injury to health, as the climate is so temperate that no evil effects follow from exposure.

A custom instituted by the missionaries is the ecclesiastical census of the Philippines. Each child that is baptized and confirmed is provided with a cedula, on which appear the name of the child and the names of its parents. These cedulæ are kept in the chancery offices, a perfect system of registration, and in the archives also is preserved a record of the baptisms and of the burials. Thus we have the names of seven million Christians now in the archipelago.

The more I know of these people the more I love them; and the more I know of their past history the greater is my wonder and admiration now at the heroic labors of the ancient missionaries, now at the wonderful correspondence of the people with these labors and their extraordinary advance from savagery and even cannibalism to a civilization as widespread through the islands as ours throughout our country. Hence it is that the more convinced I am that, just as in the past (even so far back as one hundred and fifty years ago, before they were disorganized by civil war, and corrupted by its anarchy) the natives made excellent priests and bishops, and were the means, under the European missionaries, of converting the islands, so, too, in time to come, when the effects of these demoralizing influences shall have passed away, this people, united by the faith, the sole unifying influence among them, will be found to have fitted themselves to stand alone on a very high plane of civilization. Even now many of their churches and other public edifices would honor any American city. The standard of the learned professions, manned by natives mostly, is very high. The University of Manila was a university many years before our country had any worthy of the name. This University now, in spite of the upheaval of the Revolution and the Civil War, is officered mainly by natives, and has nine hundred students of law, medicine, pharmacy and all the university branches.

The people are as good as they are pure. The men, young and old, possess remarkable self-control. Only those who have lived in the East can realize what this means. Such of the church edifices as we have priests for cannot hold the people who wish to attend divine service. This is why we need outside clergy

and must continue to need them until the native clergy whom we are preparing are ready.

In the seminary which I have established at Manila for the education of young Filipinos for the ministry, a twelve-year course is arranged, under the nine Jesuit Fathers who form the faculty. Methods of agriculture — the best ways of treating the soil, the character of the soil, the value of seeds and kindred subjects — form a special department of instruction, added to the classical course and the courses in physics, philosophy, theology and Scripture which we offer.

There are two hundred and six students in the seminary. I find vocations abundant, and if I had the means I could have one thousand young men studying for the priesthood. But we can support only a limited number. At the present time thirty of these young men are able to pay their own expenses. The balance are wards of the Church, because their families have become impoverished. I have selected them with reference to their families, to their physical equipment, to their mental capacity, and lastly, a consideration which is most important of all, with reference to their inclination to the priesthood.

For the general education of the children, the system in vogue in many places is attendance at the public school for one-half a day, and for the other half at the Catholic schools, where lay teachers give instruction under the direction of the priest. The stronger churches have parish schools. At one time all had them, but the revolution caused the destruction of many.

The Filipino has an affection for the place in which he worships. A person going to pray would give you the impression that he is going to have a personal audience with God. Child-like and trusting, he regards the church as his own house, because it is the house of his Father, and he acts as if he had the title deed for it in his own pocket. The children clamber around in the churches just as if they were in their own homes. No chairs are provided except for the old and feeble, and for persons of distinction, such as civil governors of the islands. The people kneel or stand during the service. The sermons are brief, the entire service rarely lasting more than an hour and a quarter.

In journeying through the islands I find the people desirous that the full ritual of the Church shall be observed. Congregational singing is in vogue and the congregation sings the entire services, as a rule, particularly in the country places. Every parish has an orchestra, sometimes numbering sixty instruments, and many of the great Masses are sung by the people, accompanied with this orchestral music.

The idea that the Church in the Philippines is rich, is pure fiction. The Church has been rich in lands, and those lands were productive and gave results, but for ten years no revenue has been received from any of them, and the result is poverty on the part of the Church. Under the old regime the Spanish Government paid for the support of the clergy. This, of course, has been withdrawn, and the clergy are dependent on the voluntary contributions of the people. The people had not been accustomed to support the clergy directly; they supported them indirectly through the taxation system. The direct contributions are now a hardship to them; the support which they give to the Church is very meager, and the priests are in extreme poverty.

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

There are four hundred priests in the diocese of Manila, one hundred and twenty priests in the diocese of Jaro; one hundred and ten in the diocese of Vigan; two hundred and fifty in the diocese of Cebu, and one hundred and sixty in the diocese of Nueva Caceres. In the United States we have fourteen million Catholics with fourteen archbishops, ninety bishops and fifteen thousand priests. In the Philippine Islands we have seven million Catholics, just fifty per cent of those in America, and we have one archbishop, five bishops and one thousand and forty priests. The striking contrast in these figures shows without comment how much remains to be done.

At the outset our government was egregiously deceived as to the position and state of the Church, but it has learned in time, I hope and think, that the anti-Catholic forces were not only anti-Spanish and anti-American and anti-white men, but also anti-social and anarchical. These forces were never numerous but they were united, determined and aggressive. The identical methods of the French Reign of Terror were used to coerce the immense majority of the people, who were then and are now pious and devoted Catholics; industrious, law-abiding citizens, excellent parents anxious to give their children every opportunity of advancement and especially of education; and all of them — every one who has anything to lose, whether in property or in family — are very friendly to the United States. This devotion to our flag is mainly due to the prudence of Taft, and to the excellent general conduct of the American army officers and men. The sacking and pillaging of the churches which so disgraced our arms in the beginning was mainly the work of one volunteer regiment.

The natural riches of the islands, agricultural and mineral, are extraordinarily great. The soil is among the best even in the wonderfully fertile Orient. Even under the present primitive methods, a mere scratching of the surface, it yields two or three crops and will grow anything. Yet scarcely one-tenth of it has yet been touched. The climate during eight months of the year is simply ideal, and although during the remaining four it will average above ninety-six degrees in the shade, it causes no great inconvenience to the ordinarily prudent man who is normally clean, morally and physically. The ordinary diseases of children, common in America, are almost unknown there. There is no reason in the world why these islands should not greatly benefit us and we them, financially and politically, to the great advancement of civilization in the East and of our common humanity throughout the world. Let our government gain the affections of these seven million Catholics in the very heart of the pagan East, and they will become the most efficient pioneers of what is best in Western civilization, and a means of immensely increasing our influence with those two extraordinary peoples to whom they are so near akin, the people of China and Japan.

The Religious Orders in the United States.

COMPARATIVELY few persons, even cultivated Catholics, know the difference between a monk and a friar, or the difference in regard to the numerous congregations which have multiplied so abundantly during the last century. A short sketch of these foundations may be instructive as well as interesting, as they are intimately associated with the progress of the Church, especially during the past fifty years.

It has been claimed that the moral atmosphere in America is unfavorable to religious vocations, yet the statistics show that the spirit of self-denial, obedience, humility, charity and holiness is not entirely dead in the western hemisphere. On the contrary, we find that religious communities, both male and female, are increasing and spreading in a remarkable degree, the female communities increasing at the rate of one thousand a year.

The statistics alone of the Religious Orders of men and women fill forty-three closely printed pages in small type of the Catholic Directory. A complete history doing justice to the Religious Orders would require a large volume. We can give here only a general summary which may give the reader an idea of the importance of their work in the cause of Catholic education and charities. The female religious communities in the United States are composed of thirty-nine thousand, four hundred and twenty-four professed nuns, three thousand, one hundred and forty-three novices, and one thousand, five hundred and ninety-six postulants or candidates, making a total of forty-four thousand, one hundred and sixty-five. There are seventy-three distinct female religious orders and congregations, each having a different Rule or habit, and an independent government. Here is a short list of the principal orders, together with their memberships:—

	Professed.	Novices.	Candidates.
Sisters of St. Francis	5,369	620	288
Sisters of Charity	4,636	286	55
Sisters of Notre Dame	4,607	170	344
Sisters of St. Joseph	3,389	404	193
Sisters of Mercy	3,300	325	81
Sisters of St. Dominic	2,502	159	95
Sisters of St. Benedict	1,526	149	97
Ladies of the Sacred Heart	1,250	(?)	(?)
Sisters of Charity of the Bl. V. M., Dubuque	1,168	70	16

	Professed.	Novices.	Candidates.
Sisters of Providence	1,066	142	237
Sisters of the Most Precious Blood	973	127	55
Sisters of St. Ursula	918	69	11
Sisters of the Visitation	685	10 (?)	...
Little Sisters of the Poor	590	(?)	(?)
Fifty-nine others	7,445	609	217

The religious vocation, purely and simply such, outside of the priesthood, is the direct fruit of these words of Our Lord: "If thou wilt be perfect, go and sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow Me. (Matt. xix, 21.) It is a great and very precious mission, that of irrevocably following Christ, devoting one's life to His service in the work of guiding the young in the paths of human learning, and in the practice of solid piety. Vocations to so necessary a state of life exist, be sure of it. In a land where the sap of Catholicism is daily rising higher, many souls are called to the perfection of the evangelical counsels. Among these privileged souls, however, are some who are not drawn to the priesthood. God permitting and willing it so, there will always be some who, ardently desirous of leading a perfect life, have nevertheless an unsurmountable dread of the heavy responsibility attached to the ecclesiastical ministry, and feel, rather, an attraction for the instruction, the care and education of the young.

All the saints have given their testimony to the value of the religious life and vocation. "Words are inadequate to express the dignity of the religious life," says St. Augustine, "and when I wish to raise my voice to praise so sublime and angelic a state, I am, for want of proper expressions, reduced to silence." Says St. Jerome, "The religious life is the fairest flower in the garden of the Church; a sparkling jewel in the midst of her treasures."

It is the urgent and imperative duty of every man and woman whose path in life it not already determined, to consider, "What does God desire my life should be? How shall I best consecrate it to Him?" And yet, if the answer to this question is to be the service of a consecrated life, it is a most consoling assurance to know that such a choice is not wholly dependent on our own will. It depends on the call of God Himself. He chooses the person, He seeks the opportunity, He bestows the needed gifts, He inspires the thought, enlightens the soul, makes the Voice to be heard, removes all obstacles, and offers Himself in so definite a way that we cannot mistake it. Our Lord says, "There is no man that hath left house, or parents, or brethren, . . . for the kingdom of God's sake, who shall not receive much more in this present time, and in the world to come, life everlasting." If we believe there is but one death, one judgment, one eternity, let us try to live for God alone.

The members of religious communities do not divest themselves of any of their characters as men and women, but they carry with them all their human nature, and vow to keep it subject instead of a ruling element in their lives; they agree to serve the cause of God in whatever position they may be placed, and in return the community that accepts their membership guarantees to them

protection, by Rule, against many temptations of worldly life, and a sufficient supply of the necessaries of life to meet all their demands.

"That there is a special vocation by which some persons are called by Divine Providence," writes Rev. Charles Warren Currier, "to consecrate themselves to God in the religious state, is generally admitted, and Christ Himself insinuates this in the words: 'All men take not this word, but they to whom it is given.'" This vocation, according to the teaching of theologians, consists in an internal as well as external aptitude for the duties of religious life, and it is a supernatural inclination to embrace that state. Hence if a person in whose way no insurmountable obstacle exists, and who possesses the qualities of body and soul required for the fulfillment of the duties of a religious, experiences an impulse for that holy state, based upon a supernatural motive, he may consider himself called to it. As it is sinful to enter religion without this vocation, thus is it exceedingly dangerous, on the other hand, to resist the call of God.

The Augustinian Fathers, O. S. A.

THE Augustinian Order is one of the most ancient in the Catholic Church. Their first foundation in the United States was laid at Philadelphia in 1796, but they were among the early missionaries, who together with the Dominicans and Franciscans, labored on the missionary field in the colonies of Spain in the New World. Grijalva, in his chronicle of the Order in New Spain, says that in Mexico they performed the duties of hospitallers, building hospitals together with their convents, and curing the bodies of the poor Indians, as well as their souls. They also taught the Indians "the arts of peace," such as agriculture, and a knowledge of mechanical trades. The Augustinians have no headquarters in Boston, but they are doing good missionary work in the archdiocese. They have been permanently located at Lawrence, Mass., since 1861, and they have churches in North Lawrence and Andover. The mother-house is the Monastery of St. Thomas of Villanova, at Villanova, Penna. Very Rev. Martin J. Geraghty, Provincial. They have in this country twenty-seven convents and houses, with churches, and about one hundred priests. The Prior-General of the Order is Cardinal Martinelli, of Rome.

St. Augustine, who is considered the founder of the monastic life, was born at Tagaste, in Africa. His mother was St. Monica, and his father was a pagan, but he was converted by the prayers and patience of his virtuous wife. In his youth, St. Augustine led a wild life, but he was drawn from it by St. Ambrose, and St. Monica, his mother. After his conversion, he retired into the country with several companions, and began to live a monastic life. He later became Bishop of Hippo, and confounded the heretics, schismatics and pagans, who united their attacks against the Church. Like St. Ambrose, he sold the sacred vessels to redeem captives, and died so poor that it was unnecessary for him to make any will. The Order flourishes in Italy, Switzerland, Belgium, Holland, Spain, Austria, Ireland and this country. One of their members, Father Galberry, became Bishop of Hartford.

The Benedictines.

THE religious state, which had gradually been perfected in the East by the rule of St. Basil, reached its fullest development in that of St. Benedict. This saint was a native of Italy, and his parents sent him to Rome to study, but fearing to lose his innocence, he fled from the city, and retired to the desert of Lubiaco, and later to Monte Casino, where he founded the celebrated monastery which bears that name. He soon after established twelve others, for which he wrote a code of rules full of wisdom. The Rule is the first that was written in the West and for the West. Its two fundamental principles and its foundation are labor and obedience. It was the model of all rules which followed. St. Benedict is the first patriarch of the Religious Orders in the West. His rule was austere, but it contained the essence of the religious life, and the fullest practice of the evangelical councils. By the first article of the rule, persons of every description are admitted. This was intended to open an asylum to all those who were compelled to fly from the barbarians, and even children were received, but later this was abolished. The Order spread over the whole of Europe, and became very powerful in England until the time of Henry VIII. They converted the heathen nations of the North to Christianity.

The first Benedictine Monastery in the United States was founded at Latrobe, Penn., and dedicated to St. Vincent. By Brief of July 29, 1855, it was raised to the dignity of abbey, with Father Boniface Wimmer as first mitred abbot. A very flourishing college is attached to St. Vincent's Abbey. The Congregation has spread over the United States, and besides the abbeys of St. Vincent's, Latrobe, Pa., Atchison, Kans.; Newark, N. J.; St. John's Abbey, Collegeville, Minn., and Mary Help Abbey at Belmont, N. C., it possesses priories and stations in the dioceses of Baltimore, Chicago, New Orleans, New York, Oregon City, St. Paul, Covington, Davenport, Denver, Erie, Little Rock, Manchester, Mobile, Savannah, and St. Augustine. St. Meinrad's Abbey in the Diocese of Vincennes, Ind., is a filiation of the celebrated Abbey of Our Lady at Einseidelu, Switzerland, and it belongs to the Swiss Congregation. The Benedictine Order, with the exception of the Society of Jesus, is probably the most numerous religious body in this country. One of the oldest of the Benedictine Congregations is that of Monte Casino, where St. Benedict established his great monastery. It was destroyed by the Lombards in 500, but rebuilt and restored in the year 720. It was here that the great St. Thomas Aquinas received his early education in the thirteenth century. This Congregation is now sub-divided into nine smaller congregations. Rt. Rev. Peter Engel, Abbot of St. John's, Collegeville, Minn., is President of the American Cassinese Congregation. There is also an American Swiss Congregation, Rt. Rev. F. Conrod, president, Conception, Mo., and a community of the Benedictine Fathers of the Primitive Observance in Oklahoma and Indian Territory.

The Capuchins.

THE Capuchins are an austere branch of the Order of St. Francis. The founder was Mathew de Bassi, a member of the Observants. After considerable trouble with his superiors who opposed his plans, he obtained a brief from Clement VII., permitting him and two followers to retire into a separate hermitage, and wear the habit worn by the patriarch of the Franciscans, and a long beard. The Order flourished, and several new houses were established. They converted many by their eloquent preaching, and in 1528, when there was an epidemic raging in Italy, they nursed the sick and buried the dead, and won the esteem and admiration of all classes by their heroic devotion. Mathew de Bassi was elected first vicar-general of the Order, and a Rule was drawn up for the government of the religious. There were meditations morning and evening, Matins at midnight, and on certain days the discipline was taken. They also took a vow of extreme poverty.

Mathew de Bassi found the duties of his office irksome, and wishing to be free, he resigned, and was succeeded by one of his two first followers, Louis of Fossembrome, who held the office for some time, refusing to convoke a general chapter for a new election, although the brethren requested him several times to do so.

The Pope was obliged to interfere, and the chapter, which was held in Rome in 1535, elected Bernardine d'Asti to fill the office of vicar-general. Louis of Fossembrome refused to vote at the chapter, and laid his complaints before the Sovereign Pontiff, who ordered another chapter to be convened, when Bernardine d'Asti was again elected, to the great anger and chagrin of Louis of Fossembrome, who was dismissed from the Order, with the consent of the Pope. Mathew de Bassi left the Order, to devote more time to preaching and missionary work. It was singular that the founders of the Capuchins broke with the Order they had established. The next vicar-general was Ochino, who was twice elected to that office, and he governed the affairs of the Order with great prudence and zeal. He was honored by kings, and the people revered him as a saint. However, Ochino was but human after all, and the adulation he received turned his head and he began to aspire to the highest dignities of the Church. He felt that the Pope was not aware of his power, and he began to question the authority of His Holiness in some of his sermons. He was at once summoned to Rome, but he refused to go, and left his Order, taking refuge in Geneva. Here he married a woman from Lucca, who had followed him, and he wandered from place to place, teaching new doctrine, until he finally died of the pestilence in Moravia, at the same time as his wife, two daughters and a son.

This trouble with the various Vicar-Generals of the Order, caused the Capuchins, to be suspected of heresy, and they were forbidden for a time, to preach, and Paul III., in 1537, forbade them to establish themselves beyond the Alps. Later, this decree was revoked by Gregory XIII. who allowed them to settle in

France, and Paul V. permitted them to accept convents in Spain, and they finally came to the New World, and did great work in the missions, and also served as military chaplains to the early French explorers. Later, they attended to all the settlements west of the Mississippi, and their Superior resided at New Orleans. He was also Vicar-General of the Bishop of Quebec. In 1864 the Capuchins established an ecclesiastical seminary at Brindisi, Wis., and they have three establishments in New York City. Very Rev. Gabriel Messmer, O. M., Cap., St. Bonaventure's Monastery, Detroit, Mich., is Provincial of St. Joseph's Province of the Capuchin Order. St. Augustine's Province of the Capuchin Order is in Pittsburg, Penn., Very Rev. Hyacinth Epp, Provincial. The Province of England Capuchin Fathers is stationed at St. Anthony's Mission, Mendocino, Cal. The superior is Very Rev. Marianus Fiege, O. M., Cap. These Fathers conduct popular missions and retreats. The Order of Capuchins has had a number of distinguished preachers and men of great learning and sanctity among its members.

Dominican Fathers.

ST. DOMINIC was born at Calaborra, Spain, in the year 1170. His mother, a short time before his birth, dreamt that she brought forth a dog, with a burning torch in its mouth that set the world on fire; and the arms of the Dominican Order contained the figure of a dog with a torch in its mouth. Sympathy for the suffering and a spirit of self-sacrifice marked his earliest years. When fourteen years old he was sent to the public schools of Valencia, where he became proficient in rhetoric, theology and philosophy. As a student he sold his books to feed the poor in a famine, and even offered himself in ransom for a slave. After his ordination he embraced the Institute of Regular Canons of St. Augustine of Osma, and accompanied his Bishop to France. There his heart was well nigh broken by the ravages of the Albigensian heresy, and his life thenceforth was devoted to the conversion of heretics, and the defence of the Faith. For this end he established his threefold religious order, the purpose of which was to preach the gospel, convert heretics, and announce religion to the infidels. A company of apostolic men gathered around him, and formed the Order of Friar Preachers. He also founded a Sisterhood, to rescue young girls from heresy and sin. He also founded the Tertiaries, persons of both sexes, living in the world, but detached from it. God blessed the new order, and it spread through France, Italy, Spain and England. Our Blessed Lady took it under her special protection, whispered to St. Dominic as he preached, and revealed to him the devotion of the Rosary, his most powerful weapon with souls.

It was in 1208, while St. Dominic knelt in the little chapel of Notre Dame de la Prouille, and implored the great Mother of God to save the Church, that Our Lady appeared to him, gave him the Rosary and bade him go forth and preach. "Preach my Rosary," she said. "It alone will suffice to destroy heresy and nourish virtue. It alone will propitiate the Divine mercy, and will be a great and singular safeguard to the Church of God." Beads in hand, St. Dominic revived the courage of the Catholic troops, led them to victory against overwhelming numbers, and finally crushed the heresy. Twice, since the saint went to heaven has the Church's cause been saved through the Rosary he taught; once by the victory of Lepanto in 1571, in honor of which the festival of Rosary Sunday was established by Pius V.; and again in 1717, when the Turks were defeated at Belgrade, and Clement XI. hung the standards of the infidels as trophies of Mary's power in the Church of the Rosary at Rome.

During a visit to Rome, St. Dominic was praying one night, when he saw in a vision Our Lord full of anger against the world, and His Blessed Mother present two men to Him to appease His wrath. In one of the men he recognized himself but the other he could not remember to have ever seen. The following morning when he was in one of the churches of Rome, he perceived, in the garb of a poor beggar, the man he had seen in the vision and running to him, he warmly

embraced him, and discovered that it was St. Francis, and thus the two saints met each other for the first time.

Pope Honorius III. confirmed the Order of St. Dominic and its constitutions in December, 1216. The Pope at this time created the dignity of Master of the Sacred Palace and Domestic Theologian, to assist at all consistories, confer the degree of Doctor at Court, approve of all theses and books, and nominate the Pope's preachers. St. Dominic was chosen by the Pope to fill this office, and it has since that time been filled by a Dominican. St. Dominic was seized by his last illness in Venice, in 1221. His words rescued countless souls, and he raised the dead to life three times. The Order now numbered more than sixty flourishing houses in different parts of Europe, and formed eight provinces. The saint was removed to Bologna, and when he was dying the brethren assembled about him, and commending them to God, he said, "Have charity one with another, preserve humility, and make poverty your possession." On August 4, 1221, at the age of fifty-one, he gave up his soul to God. He was solemnly canonized by Pope Gregory IX. on July 12, 1834, and his festival is now observed by the universal Church on August 4th.

In the thirteenth century, the Dominican Order became a centre of great educational activity. At Cologne, Albertus Magnus was astounding the world with his depth of knowledge and erudition, but he was eclipsed later by one of his disciples, the great Thomas Aquinas, mentioned in the Roman Breviary as "an excellent ornament of the Christian World, and the light of the Church." St. Thomas, sent by God to defend the truth, was born in Italy, and when five years old was confided to the care of the Benedictine monks at Monte Casino. When very young he entered the Dominican Order, where his reputation for science and sanctity was soon the object of general admiration. When only twenty-five years old he obtained the degree of Master, and besides preaching assiduously the Word of God, he wrote many theological works. His *Summa Theologica*, a treatise on Catholic theology, has never been equaled, and he was the author of the Office of the Blessed Sacrament. He died in 1274, and his life, though comparatively short, was a fruitful one. St. Vincent Ferrar, St. Pius V., Jerome Savonarola, Diego de Deza, Archbishop of Seville, who befriended Columbus, Fra Angelico, and many others distinguished for their learning and zeal, were members of this great Order.

In the sixteenth century the Dominicans labored for Christ in Florida and in other parts of the New World. In the beginning of the last century Father Edward Fenwick came to this country, and his first charge was in the diocese of Baltimore. Later he went to Kentucky, and laid the first foundation of his Order in the United States, the Convent of St. Rose. In 1810, a convent was established by him near Somerset, Ohio, and in 1821, Father Fenwick became Bishop of Cincinnati. After a busy life in the service of God, he was stricken with cholera, and died September 26, 1832.

The Dominican Fathers have continued their work quietly, but with fruit. They possess foundations, besides those mentioned, in Minnesota, New Jersey, New York, Washington, Connecticut, and there is a separate province in California. The Order publishes a fine magazine, *The Rosary Magazine*, founded by the late Father J. L. O'Neil, O. P., who wrote a fine life of Savonarola, and was

a noted preacher. Another famous member of the Order in these latter days was the gifted orator Father Thomas Burke.

Father Thomas Burke was born in Galway, Ireland, in 1830, and his parents, though in moderate circumstances, gave him a good education. The horrors of the famine year, 1847, so affected the lad, that he decided to enter the Order of Preachers, and was sent to their novitiate, in Italy. He was ordained priest in 1853, and in the following year founded the novitiate of the Irish Province at Tallaght, near Dublin. Later he went to Rome, and attracted great attention by his eloquent preaching. He returned to Ireland in 1867, and delivered his famous oration on O'Connell, at Glasnevin, before fifty thousand people. In 1871, he came as Visitor to the Dominican Convents in America, and his fame having preceded him, he was besieged with invitations to preach and lecture. He was greeted with vast audiences everywhere through the country, and in eighteen months he delivered four hundred lectures, not including the numerous sermons, and the proceeds amounted to nearly four hundred thousand dollars. His mission was a great success, but it was won at a great cost, for when he arrived in Ireland, in 1873, his health was shattered. Yet during the next ten years he preached constantly in Ireland, England and Scotland, and was active in every good cause. During his last illness, by a superhuman effort, he preached a powerful sermon in the Jesuit Church in Dublin, in behalf of the starving children of Donegal, and a few days later passed on to his reward. Father Burke was truly one of the great orators of modern times. He had great dramatic power, a rich musical voice, and a magnetic personality. He is buried in the church at Tallaght, now a memorial to him.

In France, the Order became notable through its illustrious son, Pere Lacordaire. The General of the Dominicans resides in Rome. The government of the Order is elective and democratic in spirit. The different provinces of the Congregation vary in their observances, but the tendency of all is directed towards maintaining the primitive Rule. The Provincial for the Eastern province of the United States, is Very Rev. L. F. Kearney, S. T. M., 515 Sixth St., Washington, D. C. The French province of Lyons possesses houses in Canada, Portland, Me., Providence, R. I., and the Monastery of the Holy Rosary, Hawthorne, N. Y., Very Rev. Alexander Mercier, O. P., Prior.

Congregation of the Holy Cross.

In the year 1820, a zealous priest, in France, Abbé Jacques Dujarié, established a community of women for the education of young girls. Later he founded a congregation of Brothers under the title of the Patronage of St. Joseph, and in 1823 obtained from King Louis XVIII., a royal ordinance authorizing this institution for Sarthe. The Revolution of 1830, and the ill-health of the Abbé, retarded the progress of the Institute, and the superior resigned his office in favor of Mgr. Bouvier, Bishop of Le Mans, and the novitiate was transferred to Le Mans. The Bishop appointed M. Moreau as superior, and he opened several educational institutions, and a boarding school in the House of the Holy Cross, at Le Mans. After many struggles and difficulties, M. Moreau established a small community of Sisters for the service of his many institutions, thus founding the female branch of this Community, which later developed rapidly and successfully. The Sisters attend to the linen in the larger establishments of the Congregation, take charge of the infirmaries, and teach young girls.

The members of the Community were drawn closer by the ties of perpetual vows, although a few of the members opposed it, and left the Order. From this time the religious Congregation prospered, and the Fathers and Brothers were asked to take charge of schools and orphan asylums in America and Africa. Father Sorin and six Brothers went to the United States and established a foundation in Indiana, near Vincennes, and later they moved to St. Mary of the Lakes, the place now famous as the University of Notre Dame.

Father Sorin was a remarkable man, and a notice of his life here will not be out of place, as he was closely identified with the history of the great University he founded. He was born near Laval, France, in 1814, and his early education was directed by his mother, an accomplished Christian woman. It was through her teachings that he formed an ardent love for the Mother of God, which survived and formed the distinguishing trait of his inner life, when after eighty years of a useful and well-spent career, he said his rosary on his death-bed, with the same love and confidence of his innocent boyhood. One who knew him well, writes, "His Mother! That phrase tells the whole story of Father Sorin's devotion to the Blessed Virgin — of the wealth of love he lavished upon her, the zealous care with which he guarded her interests, the magnificent enterprises which he undertook in her name and carried out to a successful issue for her greater glory. She was ever and always, in very truth, his Mother; one to whom at every

stage of his earthly pilgrimage he looked for loving sympathy; to whom he confided all his trials, cares, griefs and woes, with the certain assurance of consequent solace; and whom, on the other hand, he never failed to associate with his joys, successes and triumphs."

When Father Sorin was ordained a priest, glowing reports of missionary enterprise in distant lands had inspired the hearts of the French clergy, as in the days when Columbus discovered the New World, and the young priest felt he had a vocation for the work of a missionary. He enrolled himself in the Congregation of the Holy Cross, and was selected by his superiors to establish a foundation for their Order in what was then considered the wilderness of the United States. Accompanied by six Brothers he arrived in New York in 1841, and immediately set out for Indiana. After a short stay at St. Peter's, near Vincennes, he proceeded with five Brothers, and settled upon an uncultivated tract of land, with a small log cabin as their only shelter. It was an exceptionally severe winter, and in a letter written ten years later, Father Sorin relates this incident of his first hour in the wilderness: "With my five Brothers and myself, I presented to the Blessed Virgin all those generous souls whom Heaven should be pleased to call around me on this spot, or who should come after me. From that moment I remember not a single instance of a serious doubt in my mind as to the final result of our exertions. Hence it has become a second nature for us to recur freely to the Blessed Virgin, and to tell her with a childlike symplicity our fears, our hopes, our sorrows, our joys, our wants and desires, our gratitude and our love." Referring to the many blessings received by the Community from God, he adds: "I would you were all prompted by a lively sense of justice, of humility, and of gratitude, often to repeat in the depths of your hearts, 'After God, we owe all this to the Blessed Virgin Mary!' "

The Notre Dame University has been well called "the most splendid sanctuary of religion and science to be found on the continent." The work of the Congregation prospered in other places, and scores of educational and charitable institutions presided over by the Brothers and Sisters, are monuments to their zeal and labor. St. Mary's Academy for young ladies, is a worthy rival of the great University. In 1865, Father Sorin began the publication of the *Ave Maria*, a magazine devoted to the honor of the Blessed Virgin, and at present edited by the well-known Rev. Daniel E. Hudson. "Assuredly through no other agency in either hemisphere," says a writer, "have Mary's dignity and prerogatives, her beauty and her glory, the omnipotence of her supplication and the unfathomable depths of her compassionate tenderness, been declared so constantly and adequately, with such loving, enthusiasm and persuasive insistence, as through the beneficent pages of this magazine." The Notre Dame University is not only a grand tribute to Our Blessed Lady, but it is the worthiest monument that can perpetuate the memory of its noble founder. On the golden dome of the central edifice, two hundred feet above the ground, there is a colossal statue of the Blessed Virgin. The University has eighteen buildings, seventy-five professors, and averages eight hundred students. It offers every facility for a complete collegiate training in the ancient and modern classical courses, economics and history, journalism and science. There is a preparatory department for boys under thirteen

years of age, a magnificent gymnasium, reading rooms, a ten-acre athletic field, spacious grounds, two lakes for aquatic sports, and a large indoor swimming pool. The president is Rev. J. Cavanaugh, C. S. C. Every year the University bestows on some Catholic man or woman distinguished in professional or business life, the Lætare medal.

One of Father Sorin's most important services to religion was the founding of the Congregation of the Sisters of the Holy Cross. This Community has flourishing houses in a dozen states, and during the Civil War the Sisterhood furnished nearly four score trained nurses for sick and wounded soldiers. The famous Father Corby, Chaplain of the 69th New York Regiment, was a member of the Order of the Holy Cross, and several of the faculty are members of the Grand Army of the Republic. The flourishing mission in Bengal, India, owes much of its success to Father Sorin's zeal and enterprise. It was he who sent there its present bishop and other priests, together with a band of Sisters, and they have done good work for the greater honor and glory of God in that heathen land. Father Sorin was elected superior-general of his Order in 1868, and held the office during the rest of his life. In 1888, he celebrated his sacerdotal Golden Jubilee, and in the same year the French Government conferred upon him the insignia of an Officer of Public Instruction, in recognition of his work along educational lines. During the last years of his life he suffered great bodily and mental pain, until he passed on to his reward in 1893. One who knew him well, writes: "The perspective of years is needed so to view him that Father Edward Sorin will assume his due proportions among the heroes of the American Church; but this much at least even now is clear; in the most active and progressive region of an active and progressive land, he taught the lesson that religious zeal can work still greater marvels than can the unhallowed ambition for wealth and power; that men of God are in no way debarred from being emphatically 'men of their times.'"

In 1856, Pius IX. approved the Salvatorites and Josephites in one congregation, and later the Marianites, and the united Congregation of the Holy Cross became very flourishing in France and America. The Order embraces all kinds of good works, especially to form missionaries, and teachers for all branches of learning. It is ruled by a superior-general, with two assistants and a council. The ecclesiastics of the Congregation take the three perpetual vows of poverty, chastity and obedience. The Brothers take temporal vows until they are twenty-five, when they make professed perpetual vows. The Sisters also make their profession at the age of twenty-five. A fourth vow, that of going to foreign missions, if sent by the superior, is optional. Their vow of poverty does not forbid the possession of property, but prohibits its use without the consent of the superiors. The Rule does not prescribe bodily austerities, but leaves these to the spiritual directors. The general mother house of the Order is at Paris, France. The Provincial of the Province of the United States is Very Rev. John A. Gahm, C. S. C., Notre Dame, Ind. The Congregation in the United States numbers two hundred and thirty professed priests and brothers, eighty-two novices, and seventy-three postulants, making a total of three hundred and eighty-five, with thirteen congregations.

Congregation of the Sacred Heart.

THIS Society was founded in 1800, in France, by Father Coudrin, and Madame de la Chevallerie. Pierre Coudrin was ordained a priest in Paris, in 1792, and went through all the horrors of the Revolution. He was obliged to conceal himself many times, and assumed a different name. But though surrounded by dangers he conceived the idea of forming a religious order of men and women to work among the very poor, and reclaim them. An association of pious ladies had already been formed and one of these was Madame Henrietta de la Chevallerie. During the Revolution she and her mother were imprisoned, and narrowly escaped the guillotine. The Society prospered, and Madame de la Chevallerie became the superior. In 1800 the institute was approved by the ecclesiastical authorities of Poitiers, and Madame Henriette was confirmed as perpetual superior. In 1805, the Community moved to Picpus, whence they later received their popular designation. Father Coudrin built a college and seminary there, and it became the mother house of the society of men he established. The Congregation was approved by the Holy See January 10, 1817, and at the first general chapter in 1819, Father Coudrin was elected perpetual superior. The Society now began to establish itself throughout France, and, in 1826, the Propaganda requested Father Coudrin to send missionaries to the Sandwich Islands, and later the Fathers were sent to the missions in Southern Oceanica. In 1834, Madame de la Chevallerie passed to her reward, and on March 27, 1837, Father Coudrin died.

Father Damien de Venster was a member of this Order, and has won immortality as the famous leper-martyr of Molokai. Joseph Damien de Venster was born in a suburb of Louvain, Belgium, January 2, 1841, the youngest of seven children. His parents were of the middle class, devout Catholics, and of the three sons two became priests. Joseph's mother was a pious woman, and she taught him to love the ways of God, and all that is high and noble. She lived to witness the noble work of her son, who loved and venerated her to the end. She died at the age of eighty-three, two years before his own death. In his early youth Joseph was respected by his companions, and while he was at school, in his eighteenth year, the Redemptorist Fathers gave a mission at which the boy attended. When he returned from the mission he stayed up the entire night praying earnestly to God. Here, evidently, was the call for which Almighty God had prepared his soul from the early age of infancy, by endowing it with an ardent love for Himself. From that time his whole soul longed to put his resolution to serve God in the religious state into immediate execution, and all idea of a business career was

entirely banished from his mind. He first selected the Order of Trappists, but he determined to be guided by the advice of his elder brother, who was an ecclesiastical student of the Society of the Sacred Hearts of Jesus and Mary. The result was that he joined his brother in the "Picpus" Congregation. As he had no knowledge of Latin, he was received as a lay Brother, at first, and the great interest he took in his work, gained the good-will of his superior. His brother taught him Latin, which he learned in little more than six months, and his superiors admitted him to the preparatory school for the priesthood. In 1863, while Brother Damien was still in minor orders, his brother was ordered by his superior to go to the Sandwich Islands, but just as he was ready to sail, he had an attack of typhus fever. Without asking the advice of the superior of the house in which he was then living, he wrote to the Superior-General, in Paris, asking him for his brother's place, and great was his joy when he received permission to go. He worked for several years on different islands in the Pacific, after he was ordained priest, and in 1873, to use his own words, "By special Providence of Our Divine Lord, who, during His public life showed such particular sympathy for lepers, I traced my way towards Molokai." He was attending the dedication of a chapel on the island of Maui when he heard the Bishop of Olba expressing his grief at the impossibility of caring properly for the lepers, especially of sending them a resident priest, which position no one seemed willing to take. Such an appointment fulfilled completely the long pent-up aspiration of the young missionary, and he said, "I will go to Molokai," and on the same evening he left on a cattle steamer, in the company of a body of lepers condemned to perpetual exile. When Father Damien arrived at the island, he found that the motto of the settlement was, "In this place there is no law." There was indeed an entire absence of protection under civilized rule, and the brave young priest saw before him not only a struggle with disease, poverty and filth, but a still harder fight for morality and religion. The settlement consisted of a chapel, a Protestant house of worship, a store, and a few rude huts, but many lepers slept on the ground, and Father Damien spent his first night under the shelter of a wide spreading tree, which was eventually to be the location of his grave. His welcome was not an enthusiastic one, and he was looked upon with suspicion by some of the lepers. Gradually, however, his godly and self-sacrificing life won all hearts. The chapel was renovated, a hospital erected, and neat wooden houses began to take the place of the thatched huts. He also found time to dress the wounds of the poor mutilated creatures who came to him begging for help. He inculcated temperance, sexual morals, family life, cleanliness of person and attire, and instructed the people in gardening, cooking, and many little household arts, which added much to their comfort.

His attempts at reform were at first very unpopular — particularly his crusade against the manufacture of intoxicating liquor. He soon became the indispensable friend of the lepers — dressing their wounds, making their clothing, building their houses, teaching their children, ministering to their spiritual and temporal needs, and digging graves for them when they died. Gradually the appreciation of this heroic self-sacrifice grew upon them, and when, after ten years of his life with them, the inevitable became manifest, and he became a leper, the most reluctant were won over, and they felt themselves to be indeed "his children."

Father Damien's time was mostly spent in the hospitals. His visits brought a two-fold comfort. He cared for their bodies as well as their souls, for among his many branches of knowledge he numbered medicine. He would feed them himself, putting the food into their mouths when the terrible malady had rotted away their hands. He had ever a word of consolation to speak or a confession to hear. "My lepers are very fervent," wrote Father Damien. "They fill the churches from morning till night, and pour forth their prayers to God with an ardor that would make some religious blush." And these were the people whose motto was, "In this place there is no law!"

In 1879, the heroic Father's labor was lightened, when another member of his Order came to share his labors. Father Albert had worked for several years as a missioner in another group of islands, and Father Damien took advantage of his assistance to devote himself with still greater energy and zeal to the care of souls. So great was the influence which the holy man had gained among the lepers, that day after day he won fresh souls to God. A touching thing was the priest's way of speaking of his flock. "Whenever I preach to my people," he says, "I do not say 'My brethren', but 'We lepers.' People pity me and think me unfortunate, but I think myself the happiest of missionaries." The title which he loved so much and of which he was so proud, he was soon to have the right to call his own. Who knows whether it was not an answer to his prayers. In 1884, he began to suspect that he was infected with the disease, but it was not until 1885 that he was made certain of it. One day he plunged his foot into a tub of hot water, but did not feel any pain. This is a sure sign of leprosy — insensibility to pain. Father Damien was by no means distressed, but felt that he was still more closly united to his flock. He did not relax his labors, and he wrote at this time to a friend: "Having no doubt myself of the true character of my disease, I feel calm, resigned, and happier among my people. God alone knows what is best for my own sanctification, and with that conviction I say daily a good *fiat voluntas tua.*" He had given himself to the lepers, he had counted the cost; he was theirs, to live and die for them, as God should please. It was at this time that the charity of Father Damien prompted others to imitate his Christlike example of self-sacrifice, and accordingly the advent of Fathers Conradi and Wendolen, and two lay Brothers of the Order came to assist in the work. Later on, three Franciscan Sisters from Honolulu came to share in the care of the poor lepers.

In the last year of his life, Father Damien was busily engaged in erecting a new church. Although daily wasting away with disease, he worked on to the end. On the 10th of April, 1889, the martyr of charity passed away to Heaven to wear the crown he had won. To those outside our Church such a life appeared more wonderful than to Catholics, for we know there are thousands of priests and religious whose sacrifice is no less perfect than Father Damien's, and whose complete surrender of self is as great as his, but we may well be proud of him as an example of the heroism of our Catholic clergy! The Society of Picpus has numerous missions in Australia, South America and the South Sea Islands. The members take the ordinary vows of religious, and the rule conforms closely to that of St. Benedict.

NUNS MAKING THEIR VOWS.

Community of the Clerics of St. Viateur.

THE Community of the Clerics of St. Viateur was founded in 1835 by Very Rev. J. M. Querbes, parish priest of Vourles, near Lyons, France. The object of the Order is the instruction of youth in secular and religious knowledge. Its constitutions were approved by Gregory XVI., in 1838. In France there are three provinces, with about six hundred members. The first province was erected in America in 1847, at Joliette, in Canada. With the encouragement of Archbishop Bourget, and under the administration of Very Rev. J. Champagneur, the first superior, the Community flourished, until it had a membership of several hundred, in charge of two large colleges, twenty commercial academies, and an institution for the deaf and dumb at Montreal. The first house in the United States was opened in 1865 by Very Rev. P. Beaudoin, to care for a parochial school in Bourbonnais, Illinois, which later developed into a commercial academy with boarders.

In 1868, Rev. Thomas Roy came from Joliette province and joined the Community at Bourbonnais, in the erection of St. Viateur's College, of which Father Roy was appointed first president. The institution was duly chartered in 1874, by the Illinois Legislature, and conferred degrees in arts, sciences, business branches, etc. In 1882, a new province was erected, the only one in the United States, with headquarters at St. Viateur's Novitiate, in Bourbonnais, with Very Rev. C. Fournier, C. S. V., as provincial superior. Three years later provincial headquarters were established at Irving Park, near Chicago, at St. Viateur's Normal Institute. At the General Chapter held in 1900, Very Rev. A. Corcoran, C. S. V., was appointed provincial superior. The Congregation of St. Viateur consists of priests and brothers; and young men entering the Community may become priests, if they feel they have a call, and if the superiors find they have a true vocation. The members take the three simple vows of religion.

Fathers of the Precious Blood.

THE Congregation of the Fathers of the Precious Blood was founded at Rome by the Venerable Gaspare del Bufalo, in 1814, and is divided into four provinces, three European and one American. The latter was organized in 1844 by Rev. Francis S. Brunner. The Order is represented in the dioceses of Cincinnati, Fort Wayne, Cleveland, Dallas, Kansas City, St. Joseph's, St. Paul, Chicago, and San Antonio. A band of missionaries under the leadership of Rev. Godfrey Schlæhter, Apostolic Missionary, is continuously conducting missions in Catholic parishes. Several Fathers are stationed at the different convents to assist the secular clergy at the forty-hour devotions, retreats, and Sacred Heart Fridays. The Fathers publish an English and a German religious monthly at Collegeville, Ind. There are ninety-seven Fathers in the American province, six clerics, twenty-one seminarians, and seventy-nine lay brothers in charge of fifteen convents, forty-two missions and twenty chaplaincies. The general mother house is at Rome, Italy. The Provincial is Very Rev. Boniface Russ, stationed at Carthegena, Ohio.

The founder of this Order, Gaspare del Bufalo, was born in Rome in 1786, a time when scandals and disorders were multiplying on the earth; but the presence of evil seemed only to quicken in his soul a zeal for God's glory, and a devotion to the Precious Blood. A miraculous cure of his eyesight marked Gaspare in his infancy as one chosen by God. He turned pale and faint at an oath or impure word, and even when a school boy in spite of blows and ridicule, toiled like an apostle for souls. Afterwards, when a priest, he won great numbers to Christ. In 1810, he was exiled and imprisoned by the French for his fidelity to the Holy See. On the return of Pius VII. he was appointed to give missions. He had vowed to kindle in men's souls love of the Blood of Jesus, and no sickness or dangers could check his delivery of the Divine Word. Followers gathered to his side, and with these he formed the Congregation of the Missioners of the Precious Blood. He said he would die content if a feast was established in Its honor, and in 1849, twelve years after his death, Pope Pius IX. solemnly instituted the Feast of the Precious Blood, for the first Sunday in July.

Oblate Fathers of St. Francis de Sales (O. S. F. S.)

ST. JANE DE CHANTAL repeatedly implored St. Francis de Sales to found a congregation of men who would follow the same Rule and Constitutions as the members of the Visitation Order. Premature death prevented the holy bishop from carrying out this design. With the assistance of the holy foundress, Raymond Bonal, of the diocese of Rodez, succeeded in founding the Congregation of the "Oblates of St. Francis de Sales." Owing to wars and other trials, their institute died out at the beginning of the eighteenth century. Two hundred years later this Congregation was founded the second time by the Venerable Mother Mary de Sales Chappuis, who died October 7, 1875. The first five Oblates began their career as religious, May, 1871, and in 1875, Monseigneur Ravinet, Bishop of Troyes, desired them to solicit from the Holy See, the approbation of their Constitutions, which subsequently were honored in December by the *Decretum Laudis*, and by a formal approbation for ten years in 1887, and by the final approbation in August, 1897. In 1903, the communities in France were suppressed by the Government. This, however, led only to a further step in the development of the Institute, viz: the division into three provinces: the first, comprising countries of the Latin race, with its mother house in Rome (Palazzo Rusticucci, Plazza San Pietro) — the two colleges in Greece also belong to this Province; the second, comprising countries inclusive of the mission of the Great Namaqualand in Southwest Africa, with its mother house in Vienna (Austria); the third, countries of the English tongue, including the Apostolic Vicariate of the Orange River, with its mother house and novitiate in Wilmington (Delaware), established in September, 1903. The Oblates of St. Francis de Sales devote themselves to the various functions of the priesthood, to missionary work and retreats, the direction of the homes and similar works, and to instruction of youth. The duration of the postulate varies from two to twelve months; the novitiate from twelve to eighteen months. During the first three years of profession the vows are annual, afterwards perpetual. Address: Rev. Charles Fromentin, O. S. F. S., Superior, Wilmington, Del., Salesianum.

Oblate Fathers of the Immaculate Conception.

CHARLES JOSEPH MAZENOD was the founder of the Congregation of the Oblate Fathers of the Immaculate Conception. After he was ordained a priest in 1811, he felt a call to minister to the needs of the poor, and he resolved to devote his life to their service. In the city of Aix, France, he labored, and in 1814, while he was attending the sick during an epidemic which raged among the prisoners of war in the prisons, he was attacked by disease, and it nearly cost him his life. But it was not God's will, and He had other plans for the young priest. He founded a community of young priests, and they gave missions in the country parishes near Aix, and labored zealously for the salvation of souls. On February 17, 1826, the Congregation was approved, and twenty years later the Order was confirmed by Gregory XVI., on March 20th, 1846. The institute up to this time had spread through France, and cared for several celebrated shrines of Our Lady. In 1841, Monseigneur Bourget, Bishop of Montreal, Canada, applied for some Oblates to work in his diocese. Monseigneur de Mazenod, then Bishop of Marseilles, sent circulars to the different houses of his Order, proposing to them the new mission, and was surprised and gratified to find that every member of the Congregation offered to go to Canada. There, the Community possess many flourishing houses. In Montreal, they serve St. Peter's Church; at Ottawa, they have a scholasticate, and conduct a university, and they have numerous missions in the diocese of St. Boniface. They also work in British Columbia, and have establishments all through British North America.

The Community of Oblate Fathers in Lowell, Mass., was established by Rev. Andre Garin, born in Isere, France, in 1822. In 1844, he was ordained deacon and then sailed for Canada, to devote his life to the missionary cause in the wilds of the far Northwest. In 1868, he came to Lowell, and with other Oblates, bought St. John's chapel, which subsequently became the site of the Church of the Immaculate Conception, which was dedicated in 1877. Father Garin's mission in Lowell, however, was to the French-Canadians, and he bought the old Unitarian Church on Lee Street, and made of it what is now St. Joseph's Church, the original French-Canadian parish in Lowell. Father Garin remained its pastor until his death in 1895.

In 1883, a separate province for the United States was erected, with headquarters of the Oblate Fathers at Lowell. The Rev. James McGrath was the

first provincial. Both the English and French speaking branches of the Order have been active in propagating the truths of our Holy Religion. The former have established the parochial school of the Immaculate Conception, and the Church and School of the Sacred Heart. The French branch has erected the Church of St. Jean Baptiste, with a fine school for girls in charge of the Grey Nuns, and one for boys under the care of the Marist Brothers. The Rev. J. Mangin is the local superior of the French, and the Rev. Edward Dorgan of the English-speaking members. In the American province there are seventy-five Fathers, fifteen clerics, and twenty-eight professed lay brothers in charge of thirteen churches and twelve stations. The provincial is Very Rev. Michael F. Fallon, O. M. I., D. D., 348 Porter Ave., Buffalo, N. Y. The mother house is at Paris, France.

On the Paulist Fathers and their Mission to Non-Catholics.

It should be a happy reflection among all Catholics that at length there is a band of heroes for the Faith, known as the Paulist Fathers, who, for years, having made a study of the feasibility of interesting the non-Catholic world in the love of and sincere following and worshipping of Christ, are to sally forth on their noble mission, well aware of the hard work before them, and the courage, patience, perseverance and trust in God necessary to keep them steadfast to it until their expectations of success are fully realized. Detroit, Mich., is to be the initial point of their work; here it is to begin, by request of Bishop Foley, and it is not to end until every section of our common country hears from them. Rev. Walter Elliott, C. S. P., is the principal propagandist. As it seems to us, there never has been a time in the history of our country when non-Catholics stood more in need of the services and influence of just such faithful soldiers of the Cross, as are these self-sacrificing men; talented, thoroughly educated, they form a model Catholic priesthood. They come with the blessed message of the gospel, preaching the divinity of Christ, and the duty of *all* men and women to accept Him as their only Saviour, however unworthy they may feel themselves to be of His matchless love and promises.

The non-Catholic world, we may say everywhere, is now being confused as to religious truth in a most shameful manner by a reckless and godless criticism of the Bible. This godless criticism which had its origin with German free-thinkers, who had been incited to it through an intimate acquaintance with the works of dissolute and rascally infidels whom free-thinking had inspired with the ambition to bring Christianity into discredit and contempt — a free thinking that was a legitimate outcome of the reckless spirit which set itself in array against the authority of the Church in the sixteenth century, and has ever since been diverting itself with abusing her in every possible manner; and writing history, setting forth her records, which they make to bristle all the way through with ill-nature, base insinuations, ignorance, unpardonable, wilful cruelty, hypocrisy and terrible crimes.

This is how these non-Catholic writers would have everybody informed as to what "a monstrous cursed thing the Catholic Church is;" and no doubt there are millions in these United States of North America who think the Catholic Church "is the devil and all," because they have never, perhaps, had the time, opportunity, ability or inclination, to critically look into the examination of the record of the Church by consulting Catholic as well as non-Catholic authorities in regard to it. Had they done so, they might, and no doubt would, have come to the conclusion

that take her for all in all, with human infirmities fairly and faithfully considered, she has been as good a "Mother" to her loyal and faithful children, as is possible in this present fallen and sensual world, the prince of which is his majesty the Devil! They might say, "She could have been purer, yea, a good deal purer"; and to this it may be said, there is no reason to believe Christ expected any more purity in her than she has displayed. Did He not know the tares in His Church would always grow in such a manner with the wheat, that it would not do to pull up the tares lest the wheat come up also? The harvest would be the time to separate the tares and the wheat; the one to be burned up and destroyed, the other to be stored and preserved.

The Church has had an abundance of tares; they have grown with the wheat inevitably, and have, at times during the ages, discounted heavily the dear Mother's charms; but she still is and ever will be the beloved bride of Christ, and His blood is still sufficient to cleanse her from all spot or stain. The non-Catholic world, generally, do not understand just how this is; and the Paulist Fathers will enlighten them; they will have to show them that whatever might have been the misconduct and sins of those whom she exalted to high places in centuries past, her doctrine remains undefiled; she is still supreme as a spiritual power, and as the Divine Harvester must secure for all her wheat the storehouse of Heaven! The tares it is not her mission to care for; she knows only too well what a plague and a curse they have been in her history, from the highest to the lowest, of its activities. But who are these Paulist Fathers? It is quite natural that thousands of Protestants will ask this question.

They are a community of priests made up principally of converts, with a mixture of Irish Americans. Learned and able men, they reflect great credit on the Catholic Church of America. The work they have done for it, and are about to do cannot be estimated. The feasibility of their mission to non-Catholics, in doubt and darkness as to what they should believe as Christian doctrine, must be apparent to everyone. Non-Catholics, we have no doubt, in large numbers, will be glad of the opportunity to learn of such honest and earnest men in the cause of a *true* Christianity, what their duties really are if they become Catholics; and will be gratified to be instructed in all particulars relative to the Church. The fitness of these Paulist Fathers to interest the non-Catholic world in the truths and teachings of the one True Church, and bring all those outside of the Church, who are willing to come in if these doctrines are made clear to them, and to show them that the Church is infallible in all she teaches — the fitness, we say, of these Fathers to such an enterprising and godly work, cannot be for a moment questioned.

Bigotry and prejudice among outsiders, must yield and go down before the eloquence and truthful, sincere discourses of the Paulist Fathers, who will dodge nothing in the way of difficulty to the mind of a non-Catholic hindering him from coming into the Church. Boston offers a good field for just such work as these Fathers have begun in Detroit, and we hope to see them here soon on this mission. There are thousands of our Protestant readers, we are convinced, who would give them a heartfelt welcome, and would attentively listen and ponder over what would come to their ears of religious truth, and if convincing would come back to the true fold and the one shepherd, and make *that* fold and *that* shepherd their life and love, and abide therein forever.

The Passionist Fathers.

THE Passionist Order was founded during the eighteenth century by St. Paul of the Cross, with the object of converting souls to God through the exercise of the missions. The Order was also called the Discalced Clerks of the Cross and the Passion of Our Lord. St. Paul of the Cross was born in the year 1694, at Ovada, in the diocese of Acqui in Sardinia. When he was twenty-six years old, the Bishop of Alexandria invested him with a black habit in memory of the death and passion of our Lord, and permitted him to occupy a hermitage near a village church, and to preach penance in the neighborhood, under the name of Paul of the Cross. His own name was Paul Francis Danei. This was the beginning of the Congregation of the Passionists, and their great work to resist the general apostasy and corruption of life and morals. In 1725, the year of the Jubilee, Paul received permission from Pope Benedict XIII. to gather together a congregation, and in 1727, he was ordained priest. In 1741, Benedict XIV. approved their Rule and since that time the Order has prospered and flourished, and spread itself over the world in preaching penance and reformation of manners and morals. Its beatified founder passed to a better life in 1775, and the Congregation now has its headquarters in Rome, in the Church of the Holy Martyrs, SS. John and Paul, on the Cœlian Hill. The idea of founding the Order came to Paul in a vision, and the habit the members wear was that seen in the apparition. The lay brothers wear on the cassock, and the priests on both cassock and mantle, a white heart surmounted by a cross with the inscription *Jesu XPI Passio*, which means, "The Passion of Jesus Christ." After the death of the founder, the Order spread through Europe, and in England it became a power for good. St. Paul of the Cross, when living, had often prayed earnestly for the conversion of England. In 1852, the Order was introduced into the United States, and a house was founded in Pittsburg, Penn., by three priests and one brother. The Congregation has spread to various parts of the country, and has flourishing houses in the dioceses of Baltimore, Newark and others. A noted member of the Order is Father Fidelis Kent Stone, a convert from the Episcopal Church. He did good work in the Argentine Republic, where the Passionists are established, and is at present the American provincial. The members take the three simple vows, also a fourth vow by which they are to endeavor to excite in the hearts of the faithful the remembrance of the death of Our Lord. They also take a vow of perseverance, binding themselves to persevere in the Order until death, under any and all circumstances. The Order is an austere one, and among the mortifications practised is that of going barefoot. The Order gives missions and retreats, and preaches the word of God, and especially the Passion of Christ. There is also a female branch of the Order, founded by St. Paul of the Cross. In the American Province there are ninety professed Fathers, forty lay Brothers and nearly seventy professed ecclesiastical students. There are eight monasteries and a preparatory school. Applications for missions, etc., may be made to Very Rev. Fidelis Kent Stone, Provincial, West Hoboken, N. J.

Redemptorist Fathers.

THE Congregation of the Most Holy Redeemer owes its origin to St. Alphonsus Maria de Liguori, a Doctor of the Church. St. Alphonsus was born of noble parents near Naples, in 1696. The Jesuit, St. Francis de Girolamo, took the infant in his arms, and prophesied what his future career would be. His spiritual training was entrusted to the Fathers of the Oratory in that city, and from his boyhood Alphonsus was known as a devout Brother of the Little Oratory. When only sixteen years old he was made doctor in law, and here his talents and knowledge appeared to be opening the way to so brilliant a future that his father was beginning to make a distinguished match for his son, when all his worldly dreams were suddenly dispelled by Alphonsus' invincible determination to abandon the career of law, and to study for Holy Orders. A mistake in trying an important law suit, by which he lost the cause, proved to him the vanity of human fame, and determined him to labor only for the glory of God. Alphonsus was ordained a priest in 1725, and devoted himself to the most neglected souls. In the year 1732, the Congregation of the Most Holy Redeemer was begun at La Scala, for the purpose of preaching missions in the districts where the people had fallen into a sad state of ignorance and vice, chiefly through the neglect and carelessness of the parochial clergy. The Rule of the Congregation was approved by Pope Benedict XIV., February 25, 1749. From this time until his death, he was persecuted by the government of Naples and ill-disposed persons, until in 1780, he was declared out of the Congregation, by Pius VI., who was prejudiced by calumnies against the saint. When the decree was read to the saint, he bowed his head in prayer, and submitted. The Houses in the Kingdom of Naples were also cut off from the institute, by the same decree, but later they were allowed to share in the privileges of those of the Pontifical States, but they were not re-united to the Congregation during the life-time of the saint. In addition to his distinction as founder of the Redemptorist Order, St. Alphonsus is renowned as a great Doctor of the Church. He began writing at the age of forty-nine, and before he died had published about sixty volumes, which are noted for their wisdom, piety and science. At the age of sixty-six, he became Bishop of Agatha, and undertook the reform of his diocese with the zeal of a saint. He made a vow never to lose time, and though his life was spent in prayer and good works, he wrote many of his books in the half-hours snatched from his busy life, or in the midst of continual bodily and mental suffering. "Remember," he said, "that what can be done to-day cannot be performed tomorrow, for time past never returns."

But the saint's brightest fame is that of his great sanctity, and the remarkable spirit of devotion to the Blessed Virgin, which is one of the fairest heritages of the Redemptorist Order. On Saturday night, in all the Churches of the Order, the Rosary of the Blessed Virgin is publicly recited, and Benediction of the Blessed Sacrament given in her honor, and this beautiful and holy custom is never violated.

For the last seven years of his life, St. Alphonsus was prevented by constant sickness from offering the Adorable Sacrifice, but he received Holy Communion daily, and his love for Jesus Christ and his trust in Mary's prayers sustained him to the end. The saint died at Pagani August 1, 1787, in his ninety-first year. The Bull of his canonization by Gregory XVI. is dated Trinity Sunday, 1839.

After the death of the holy founder, the Redemptorists Order was united, and the members established communities in France, Portugal, Belgium, Bulgaria, Switzerland, Austria, Poland and Italy, and later, in North and South America, Australia, and in Dutch Guiana where the Fathers attend the leper settlement, and where more than one of their number has won the crown of martyrdom through this dread disease.

The English province, begun from Belgium in 1843, owes much of its great progress to Father Coffin, a convert. After he was ordained a priest, he joined the Redemptorists, and gave successful missions through England and Ireland, till he was appointed Provincial of the English province in 1865. During his administration he founded several houses in England, and the house at Perth was the first convent opened in Scotland since the Reformation. Father Coffin later became Bishop of Southwark. In 1898, the houses in Ireland and Australia were constituted as an Irish Province, the Rev. Andrew Boylan being appointed the first Provincial. A colony of Irish Redemptorists were recently established by Father Boylan in the Philippine Islands. In the West Indies there are six houses, and the Order has the care of thirty thousand and more souls in Porto Rico.

In 1828, Bishop Fenwick, of Cincinnati, invited the Austrian Redemptorists to come to America. Three Fathers and two Brothers accepted, but they found it impossible to live in community, according to their Rule, and for several years they labored separately in Ohio, Michigan, and Wisconsin. Finally, in 1840, they succeeded in establishing their first community in Pittsburg, Penn. Their coming to this country proved providential, for just at this time German immigrants began to flock to the United States, and many thousand might have been lost to the faith, without the care and solicitude of the Redemptorists. The first novice admitted into the Congregation in the United States was the saintly John Nepomucene Neumann, who afterwards became Bishop of Philadelphia, and the cause of whose canonization has been introduced.

On June 22, 1850, Pius IX. erected the Redemptorist houses in America into a separate province, and Father Bernard Hofkenschied, who had been a fellow student at college with young Pecci, afterwards Leo XIII., was appointed first Provincial. Father Bernard was a native of Holland, and one of the greatest missionaries the Order ever possessed. He chose Cumberland, Md., for a novitiate, but in 1875, the novitiate was removed to Annapolis, and a church and convent were built on land donated by the heirs of Charles Carroll of Carrollton. In Chicago, the Order has a large church, convent and school, another in St. Louis, and several houses in New York City, New Orleans, Baltimore, and other dioceses in the United States and Canada.

The Redemptorist Order was introduced into Boston in 1871, through the efforts of Rev. James A. Healy, afterwards Bishop of Portland. Catholics were settling in Roxbury in large numbers, and the site selected for the new mission

was an estate on the hill on Tremont Street, known as the "Brinley place." The old house was erected by Col. Francis Brinley in 1743, and Washington, Lafayette, and many other distinguished people were once guests of the former owners. General Henry Dearborn, a noted Revolutionary soldier, and afterwards Secretary of War under Jefferson, later lived in this house; and it was to this place that the Ursuline Nuns repaired for a refuge after their convent had been destroyed by a mob in 1834. The house was used as a convent by the Redemptorists, and a small wooden chapel was erected. The first rector was the Rev. Joseph Wissel, who was succeeded by Rev. William Gross, who later became Archbishop of Oregon. No sooner had the Order become established than a new edifice was planned, and one of the largest and finest churches in Boston was erected. The church proper contains seven altars, and frequently the Holy Sacrifice is offered at each altar at the same time. It is estimated that the church will hold four thousand. In the left transept of the church proper is a little chapel; above the altar is a picture of Our Lady of Perpetual Help, which is invested with miraculous power. The picture was sent from Rome. The original picture is in the Church of St. Alphonsus at Rome, and it has for centuries been an object of love and veneration. It was for many years venerated in the Island of Candia, but in 1499 was sent to Rome, and placed over the high altar of the Church of St. Matthew. Many were the miracles wrought at this shrine during three centuries. When Napoleon's soldiers occupied Rome, St. Matthew's Church was destroyed and the sacred picture concealed. Finally Pius IX. directed that it should be placed in the Church of St. Alphonsus, in charge of the Redemptorists. Copies of it were made, and after contact with it, were distributed to many of the churches in charge of the Order throughout the world. Wherever these pictures are publicly venerated, they are attended with miracles, and increased devotion to Our Blessed Lady. The first recorded miracle in the Roxbury Church, the Church of Our Lady of Perpetual Help, but better known colloquially as the "Mission Church," was the cure of a child of an obstinate case of asthma, and a running sore. Another remarkable cure was that of the daughter of the late Col. P. T. Hanley, well-known in Boston. She was afflicted with spinal disease for more than eleven years, but was cured in 1883. The young woman soon after entered a religious order. Many other cures are almost daily recorded, and the walls surrounding the altar are covered with crutches and walking sticks, mute testimonials left there by the cured who no longer require the aid of artificial support. Every Wednesday afternoon at three o'clock special services on behalf of the sick and afflicted are held by one of the Mission Fathers. The devotions prescribed for those seeking the aid of Our Lady are nine days' prayer at the shrine, or if this is not possible, at home; the reception of the Sacraments, and the use of the water of Lourdes. These services are crowded by all classes of people, and they come from all parts of the country. Let the cynics and philosophers say what they will, the day of miracles is not passed; God manifests His love and mercy just as truly in our time as He did when He walked the earth in the person of Christ, raising the dead, healing the lame, restoring sight to the blind, giving speech to the dumb, and dying on the cross that we might live!

In 1883, this mission was made a canonical parish, and since that time the

work has grown and prospered. The Fathers have interested themselves in the rising generation, and in addition to a number of Church societies, have built a large parochial school, a new building called St. Alphonsus' Hall, in which is a fine auditorium with all the necessary appointments, and a fine residence for the Fathers. This Order is a preaching order, and its constitution requires the vows of poverty, chastity and obedience. The original Rule was very strict; the members were allowed only sacks of straw for beds, bread and soup at table, long prayers at night, and self-flagellations three times a week, but this Rule has been modified and changed in accordance with modern conditions and circumstances. Nearly fourteen years of study are required for admission, six in the preparatory school at North East, Penna.; fourteen months at the novitiate at Annapolis, Md., and six years at the scholasticate at Ilchester, Md. The American Fathers are divided into two provinces, the Baltimore and the St. Louis provinces. In the Baltimore province there are two hundred and three Fathers, thirty-nine professed students, nine choir novices, eighty-two professed lay brothers, thirty-seven lay brother novices, and one hundred and thirty-two students in the preparatory college. Applications for missions, retreats, vocations, etc., should be addressed to Very Rev. Wm. G. Lucking, C. SS. R., 114 Saratoga Street, Baltimore, Md., or to the Rev. Rector of any Mission House.

Paulist Fathers.

THE Paulist Fathers, or Missionary Priests of St. Paul the Apostle, is an order distinctively American in character and origin. The founder, Isaac Thomas Hecker, was born in New York, December 19, 1819. His parents were German Protestants and very poor, and the boy's educational advantages were meagre. As a boy and young man his life and heart were singularly pure, and one who knew him well at this time affirms that he never knew him to commit any wrong act. In 1834, he met the famous Orestes Brownson, and it was he who influenced the young man to study philosophy. In 1843, young Hecker joined the socialistic Brook Farm Community, which had been started two years before by a number of prominent Americans, and for nearly a year he was the baker of the establishment. George William Curtis said of him, "Among the interesting figures at Brook Farm I recall none more sincerely absorbed than Isaac Hecker in serious questions. The merely æsthetic aspects of its life, its gayety and pleasures, he regarded good-naturedly with the air of a spectator who tolerated rather than needed or enjoyed them. There was nothing ascetic or severe in him, but I have often thought since that his feeling was probably what he might have afterwards described as a consciousness that he must be about his Father's business."

He remained at Brook Farm for several months, and then went to Concord where he joined Henry D. Thoreau at the Hermitage, and joined him in an experiment of living on nine cents a day. In 1844, he joined the Catholic Church, and was baptized by Bishop McCloskey. Soon after he joined the Redemptorist Order and went to the novitiate in Holland. Of the difficulties he experienced in making his studies, he wrote, "During my novitiate and studies, one of my great troubles was the relation between infused knowledge and acquired knowledge; how much one's education should be by prayer and how much by study; the relation between the Holy Ghost and professors." He made his profession October 15, 1846, and after overcoming many difficulties he was ordained a priest in 1851, and sent to America, under the guidance of Father Bernard Hofkenschied. Fathers Hecker, Walworth and Hewit were converts, and later they were joined by two other converts, Fathers Baker and Deshon. These Fathers labored in the missions with great success until 1857, when trouble began between them and their superiors. It was really a difference of policy between the old German Fathers, who were conservative, and the young American Fathers with their progressive ideas. Father Hecker decided to go to Rome, and plead their case before the Rector-Major. One of the constitutions of the Order forbade any member to go to the General without his special permission. The rule was made by the general chapter in 1854, but had not been promulgated to the American province as yet. Father Hecker was expelled from the Order for breaking this rule, however, in 1857. Father Hecker, together with Fathers Walworth, Hewit, Deshon and

Baker appealed to Pope Pius IX. to be dispensed from their vows, which was granted, the Pope thus ignoring the expulsion of Father Hecker.

The five Fathers formed a new society, and continued their work as before in New York, with the approval of Archbishop Hughes. Father Hecker was elected superior of the new community, which assumed the title of Missionary Priests of St. Paul the Apostle. The rules of the new congregation were similar to those of the Redemptorists, with the exception that the members were free to withdraw at any time. Their special object was the giving of missions, parish work, and efforts toward converting Protestants. In 1859, the Paulists built the Church of St. Paul the Apostle on 59th Street, New York, a House for the Community, and a cluster of schools. Fathers Tillotson and Young joined the new community, but Father Walworth left them, and in 1865, Father Baker died. Later, however the Paulists began to increase, and they continued their missions with great success. He took part in the Catholic Congress of Malines in 1869, and he gave expression to his advanced views on the relations that ought to exist between the Catholic Church and Democracies, and which existed in the United States. In 1869, Father Hecker received an autograph letter from Pius IX. approving the various religious works of the Order, especially commending the Apostolate of the Press. In 1871, his health began to fail, having been impaired by the many austerites practised by him all his life, even before he became a convert. He went to Europe for rest, but received no benefit from the trip, and died in New York, December 22, 1888. He had a strong and magnetic personality, and was peculiarly happy as a lecturer and preacher, whose manner never failed to carry the conviction of his words.

Father Hewit was appointed as successor to Father Hecker, and the Paulists continued their good work, not only in the missions, but in other directions, especially in opposing the power of the liquor traffic. They have always advocated congregational singing, and they publish a high class magazine, "The Catholic World." There are forty-five Fathers and thirty scholastic novices, and they have convents in New York, San Francisco, Winchester, Tenn., Chicago, Ill., and a college on the grounds of the Catholic University in Washington.

Marist Fathers.

IN the year 1815, a few seminarians of the Seminary of St. Irenæus at Lyons, France, formed among themselves the project of founding a society of priests, in honor of the Virgin Mary, and to be called by her name, which would devote itself to the education of youth, and the conversion of sinners. In spite of opposition and many discouragements, the young men persevered in their resolutions, and in 1836 Gregory XVI. issued a Bull, approving and canonically instituting the Society of Mary, permitting the members to take the three simple vows of religion. Rev. Jean Claude Colin was elected Superior-General, and the mother house was established at Lyons. In the same year they began their great missionary work in the South Sea Islands, and took charge of the Apostolic Vicariate of Western Oceanica. The record of the Order as a missionary body in the islands of the Pacific is one of the most remarkable in Catholic annals. Father Chanel, who was beatified by Leo XIII., was cruelly put to death by natives on the Island of Fortunat, in 1841, and the blood of the martyr was an acceptable sacrifice, for soon after the natives were converted. A Brother was murdered in 1847, Mgr. Epalle, Vicar Apostolic of Melanesia, was murdered in 1845, and two years later three Marists were killed and eaten by the cannibals of the island of St. Christobal.

The first missionary house was founded in Algiers, La., in 1864, and in 1882, a mission was established at Lawrence, Mass., and in the following year another was founded in Boston. It also has churches in Haverhill and Cambridge. The Marists have a preparatory college in the diocese of Portland, and a novitiate in that of Baltimore, a college in Louisiana, and houses in other parts of the country. The Church of Notre Dame des Victoires, on Isabella Street, Boston, was dedicated in 1892, and has a large congregation. The work of the Order in this country is principally in caring for French-speaking Catholics. There are about one hundred priests in the American province. Very Rev. J. M. Portal, S. M., Provincial, 25 Isabella St., Boston, Mass.

Fathers of the Holy Ghost.

THE Congregation of the Holy Ghost was founded in 1703, in France, by Claude Francis Poullard-Desplaces, to give free instruction to poor priests who wished to do work among the very poor, and in the missions. During the eighteenth century, the Society prospered, and some of its members went to China, India, and Canada, and later in the century the islands of St. Pierre and Miquelon, on the Western coast of North America, were in their spiritual charge. The French Revolution dispersed the Congregation, and several of its members won the crown of martyrdom, while not one apostatized. In 1801, a few of the members tried to reorganize their institute, but the decree of 1809, suppressing religious congregations, retarded their work, until in 1816, a royal ordinance legalized it, and placed all the French colonies under their care. In 1824, the Holy See approved the rules and constitutions, but for some time the Order was very poor, and had a hard struggle, until 1848, when the Congregation of the Immaculate Heart of Mary was affiliated with that of the Holy Ghost, and the two Orders unanimously elected Father Libermann, a converted Jew, as general. The Holy See confirmed the union by a decree of September 26th, 1848. The Congregation directs several colleges and schools in France, and they are doing good in the missions in Africa, the West Indies, and French Guiana. They have a flourishing Community in Pennsylvania, and have houses in sixteen parishes or missions, under the care of fifty-six professed priests, sixteen professed scholastics, and twenty-six lay Brothers. Its principal work is the conversion of the negro race, and the salvation of the poor and infidels.

The novitiate is two years, when the members are allowed to take the three ordinary simple vows for three years, after which they may renew them every five years, or take them for life. No bodily austerities are prescribed, but great detachment and self-denial are required from all who have a true vocation. The Order also admits lay Brothers who are called Brother coadjutors. The superior-general is elected for life, and the general mother house is at Paris. Every ten years a chapter is held, and only the professed of the perpetual vows are allowed to have a decisive vote in the chapter. The habit of the members is a wide cassock, without buttons on the outside, and with a black cord for cincture. A large scapular of the Immaculate Conception is worn under the habit. The provincial of the American province is Very Rev. A. J. Zielenbach, C. S. Sp., Cornwells, Maud P. O., Penna.

Franciscan Fathers.

In the twelfth century, the Waldenses, Albigensians, Petrobrussians, and other heretics, waged war against the Church by their pernicious doctrines, and conspired its ruin. At this sad time Divine Providence raised up a man who was to be a power for good in the age in which he lived — the seraphic St. Francis. He was born in Assisi, 1182. His father was a merchant, and intended him for a place in his counting-house, but the gay disposition of Francis unfitted him for business habits. One day Francis was passing the Church of St. Damian, which was sadly in need of repairs, and stepping inside, as he knelt before the crucifix, he heard a voice say, "Francis go and repair My house." Under the impression that the command referred to the church in which he was praying, he went directly home, and loaded one of the best horses in his father's stable with bales of fine cloth, and sold not only the cloth but the horse as well. He returned to Assisi and offered the money to the parish priest, who prudently refused such a large sum, when he heard how it had been obtained, but he offered Francis a shelter in his house. Here the young man remained concealed for a month, when he cast fear aside, and went out into the town. The people who had heard of his conduct, considered him insane, and the children pelted him with mud and stones. His father rescued him from the mob, and finding that his son was resolved to lead a religious life, he brought him before the bishop, and consented to free him from all future restraint, if he would renounce his inheritance. This Francis did at once, saying, "Up to this hour, I have called you father upon earth; but from this time forward I shall now be able to say, Our Father who art in heaven, for in Him alone shall henceforward be my treasure, and in Him alone my sole trust!" The thought of the Man of Sorrows, who had not a place to lay His head, filled him with holy envy of the poor, and he renounced cheerfully the wealth and worldly station which he abhorred. But divine love burned in him too mightily not to kindle like desires in other hearts, and several persons, moved by his example, joined him. The first of these was Blessed Bernard of Quintaville, who became his companion on May 16th, 1209, and his example was soon followed by Peter of Catana and Giles of Assisi. With the simplicity of faith which it so often pleases God to reward, it was agreed between the three that they should open the missal on the altar of the church of St. Nicolas, and take note of the sentences which first met their eyes. The first paragraph read, "If thou wouldst be perfect, sell all that thou hast, and give to the poor." On opening the book the second time they read, "Take nothing with you on your way." Again, for the third time, they read, "He that would come after Me, let him take up his cross and follow Me." "These words," said St. Francis, "must be our rule of life; and this is what all who may desire to join our Society must bring themselves to observe."

Many joined the new society, and were constituted by Pope Innocent III. into

a religious order, which spread rapidly through Christendom. In the year 1219, the first general chapter was convened to meet at Assisi, and upwards of five thousand Friars Minor assisted at it. St. Francis, after visiting the East in the vain quest of martyrdom, spent his life like his Divine Master — now in preaching to the multitudes, now amid desert solitudes in fasting and contemplation. During one of these retreats he received on his hands, feet and side the print of the five bleeding wounds of Jesus. He died October 4, 1226, in the forty-fifth year of his age. He was solemnly canonized by Pope Gregory IX., and on July 15, 1229, his body was removed to the magnificent church built in Assisi in his honor by the people, the Pope and many cardinals attending the ceremony.

"It has been said of Francis with pardonable warmth," says a writer, "that 'he is the one saint whom all succeeding generations have canonized,' and that 'his life added a page to the New Testament.' Certainly no man ever had a more wide-reaching, all-embracing sympathy than Francis, and it is undoubtedly this distinctive characteristic that has gained for him the universal love of mankind. Imitation of Christ, inspired by love, was the essence of his life and ideal; devotion to the holy Eucharist the soul of his piety. He called poverty 'Queen of the virtues,' and made courtesy the sister of Charity. Peace was his watchword, and his preaching echoed the note of joy. He regarded all creatures as his brothers."

St. Francis wrote the Rule of his Order in 1210. It was divided into twenty-three chapters, which contained twenty-three precepts that the Sovereign Pontiffs afterwards rendered obligatory under the pain of mortal sin. In this Rule the use of money is forbidden, also the use of shoes. Conversations with women were prohibited, and the most absolute obedience in all things not contrary to the Rule was prescribed. St. Francis obtained for his Order, among other privileges, that of the famous indulgence of Portiuncula on August 2nd, which was later extended to all Franciscan convents. The Order had much trouble with some of the successors of St. Francis as general, until 1256, when St. Bonaventure was elected, and a universal reformation began. Sanctity and learning raised Bonaventure to the Church's highest honors, yet at heart he was ever the poor Franciscan friar, and practised and taught humility and mortification. "Pride makes a man almost insane," he said, "for it teaches him to despise what is most precious, grace and glory, and to esteem what is most vile, vanity and ambition." He was afterwards appointed Cardinal Bishop of Albano, and died in 1274.

The Franciscans are divided into three separate orders, first, second and third. These in turn are again divided into various observances, comprising thus: Observants, the Recollects, Discalced and Reformed on the one side, and the Conventuals on the other. To the first Order belong the male members under solemn vows; the second consists of the female religious, and the third Order includes persons living in the world, as well as various religious organizations affiliated to the Order of St. Francis. The entire Order is governed by a superior with the title of Minister-General of the Order of St. Francis, who holds the office for six years. The Order of St. Francis has given to the Church four popes, forty-five cardinals, and a great number of patriarchs, archbishops, bishops and others renowned in science and the arts. St. Anthony of Padua and St. Bonaventure were illustrious members of this Order, and it is maintained by impartial historians that the Franciscans were the first

missionaries in the New World, and accompanied Columbus in 1492. The Franciscan province of Santa Cruz, in the West Indies, was erected in 1505 by a general chapter of the Order, held in France, and there were several convents in the Indies a year or two later. The Recollects arrived in Canada early in the seventeenth century with Champlain, and several of these Franciscan missionaries suffered martyrdom in Mexico. They did great work in California during the first half of the last century. In 1809, Father Egan, a Franciscan, was named first bishop of Philadelphia. In 1855, some Franciscans began their labors in New York, and later opened a house and college at Alleghany City, and they are now established at Boston, Cincinnati, New York, St. Louis, St. Paul, San Francisco, Alton, Buffalo, Cleveland, Grand Rapids, Hartford, La Crosse, Leavenworth, Louisville, Los Angeles, Nashville, Newark, Ogdensburg, Omaha and Vincennes. The Minor Conventuals of St. Francis possess foundations in the dioceses of Albany, Syracuse and Trenton, Very Rev. L. M. Miller, O. M. C., Provincial, Syracuse, N. Y. The Provincial of the Province of the Most Holy Name of Jesus, is Very Rev. F. Edward Bleeke, O. F. M., Franciscan Monastery, Paterson, N. J. There is also a Franciscan Monastery at 151 Thompson Street, New York City. The Franciscan Brothers conduct educational establishments in the diocese of Brooklyn, where they have a Monastery on Butler Street, Rev. Brother Raphael, O. S. F., Superior. There are seventy-one professed brothers, twelve novices, who have charge of one college, one academy, fourteen schools, with a total of seven thousand, two hundred pupils. The Order of Poor Brothers of St. Francis Seraphicus was founded December 24, 1857, in Germany. Five Brothers came from Europe in 1866 to St. Joseph's College, Teutopolis, Ill., and two years later, went to Cincinnati on invitation of Archbishop Purcell, and began a Protectory for poor boys. The Provincial Superior is Brother Eusebius, O. S. F., Mt. Alverno, Cincinnati, Ohio. There are forty-five professed brothers and five novices at the mother house and novitiate at Mt. Alverno.

Servite Fathers.

THE Order of the "Religious Servants of the Holy Virgin," commonly called the Servites, was founded in 1233 by seven Florentine merchants. One of these, Alexis Falconieri, was the uncle of St. Juliana Falconieri, the foundress of the Servite Third Order in 1306. The seven founders who were already members of a confraternity instituted to sing the praises of Our Lady, being assembled in their chapel on the festival of the Assumption, 1233, were conscious of a common internal admonition that they should renounce the world. They began by selling their goods, and distributing the proceeds to the poor; then, having found a mean house outside the city, they took up their abode there, living in great austerity and continual prayer, and with the consent of the bishop, Ardinghi, begging their bread in the streets. Entering the city one day to ask the bishop's blessing and counsel they were greeted by children with cries of "See the servants of the Virgin," and the name thus given has adhered to them ever since.

After a few years they removed to the Monte Senario, three leagues from Florence, and built a convent on the top of the mountain, which was for centuries the chief seat of their Institute. Monaldi was their first superior. St. Philip Benita, who joined the Order in consequence of a vision, and became the fifth general in 1267, propagated it exceedingly, and saved it from the ruin with which it was threatened in 1276, when Innocent V. wished to suppress it, as coming under the prohibition of the Council of Lyons against the multiplication of religious orders. The habit finally adopted by the Servites was black, with a leather girdle, a scapulary, and a cope. They took the Rule of St. Augustine, adding to it many particular constitutions. After a period of uncertainty, the pontificate of Honorius IV. witnessed the first of a series of Papal confirmations and graces conferred on this Order, culminating in the celebrated constitution *Maie Magnum* in 1487, whereby Innocent VIII., confirming all former grants, bestowed on the Servites equal privileges and prerogatives with those enjoyed by the other mendicant orders, namely, the Franciscans, Dominicans, Augustinians, and the Carmelites. So rapidly did the Order spread, that at the death of the last of the seven founders, Alexis Falconieri, it numbered over ten thousand religious, besides nuns, distributed into twenty provinces. Its strength lay chiefly in Italy and Germany. It has had many distinguished members, and the seven founders have all been canonized. The number of Servite houses revived in various countries since the French Revolution is considerable. There is a large community in London, and three convents of Servite nuns. The Order was established in the United States at Green Bay, Wisc., in 1870. There are two monasteries at Chicago, one at Granville, Wis., and one at Delta, Colo. The provincial for the United States is Rev. H. Crevier, O. S. M., 1432 Jackson Boulevard, Chicago, Ill.

Tertiaries.

THE status of a tertiary, that is a member of the Third Order, was originated by St. Francis of Assisi, who, after he had founded his own Order, and after the Order of Poor Clares living under a Rule prescribed by him, had been founded by St. Clare, instituted in 1221 a Third Order, as a sort of middle term between the world and the cloister, the members of which, men and women, should be bound by rule to dress more soberly, fast more strictly, pray more regularly, hear Mass more frequently, and practise works of mercy more systematically than ordinary persons living in the world. He called them Brothers and Sisters of Penance. They had to undergo a year's novitiate, and to take a simple vow to observe the Rule. They were also to abstain from dances and theatrical entertainments, to avoid all quarrelling and contention, not to take up arms except in defence of the Church or their native land and to take no unnecessary oaths. An immense number of persons, anxious to sanctify their life in the world, joined the Order; among these in the thirteenth century were St. Louis of France and St. Elizabeth of Hungary.

Many tertiaries in course of time, as circumstances permitted, desired to take solemn vows and live in community, while still conforming to the Rule of the Third Order. Thus arose the various congregations of Tertiary monks and nuns — in Lombardy, Sicily, Dalmatia, France, Spain, and Portugal. One of these congregations alone, the Sisters of St. Elizabeth, reckoned in the sixteenth century one hundred and thirty-five convents and nearly four thousand members. The regular Tertiaries were in some cases invested by the Holy See with independent jurisdiction; more commonly they were under the government of the Observant or Conventual Franciscans. The double aspect of the Third Order was noticed by Benedict XIII. in the Bull "Paterna sedis," where he speaks of it as "a true and proper order, uniting in one seculars scattered all over the world and regulars living in community," adding that it is to be distinguished from all confraternities as having its own Rule, approved by the Holy See, novitiate, profession, and a habit of determinate form and material. St. Elzear and his wife, St. Delphina, St. Roch, St. Elizabeth of Hungary, St. Bridget of Sweden, St. Rose of Viterbo, and Anne of Austria, were all members of the Third Order of St. Francis. In a rescript of the year 1883, his Holiness the reigning Pontiff, recommended this Order to the careful attention of the faithful in every part of Christendom, as one most suitable to be embraced by seculars who sincerely desire to live nearer to God. The Dominicans also had their Third Order, founded by St. Dominic. These Penitents bound themselves to labor for the recovery and preservation of Church property. St. Catherine of Sienna was a member of the Third Order of St. Dominic, and St. Rose of Lima also belonged to it. The Augustinian Hermits established a Third Order in the fifteenth century, and the example was followed by the Minims, the Servites, Carmelites and the Trappists.

The Trappists.

THE Trappists, or Reformed Cistercians are a branch of the Order of Citeaux. They possess several monasteries in America, three of which are situated in the United States. The Order took its name from the Abbey of Notre Dame de la Maison-Dieu, of La Trappe, founded in 1140 by Rotron, Count of Perche. After various viscissitudes the Abbey finally degenerated, and when near ruin God in his own wisdom, sent relief in the person of Armand Jean le Bouthillier de Rance. This celebrated man was born in 1626, of noble family. According to an abuse, quite common in that age, the child, being destined for the Church, was loaded with preferment by his father, and though only ten years old, he was made commendatory abbot of La Trappe, and two other abbeys, prior of two priories, and canon of Notre Dame at Paris, and his income was very large. He was ordained priest in 1651, by his uncle, the Archbishop of Tours, whose coadjutor he hoped to become some day. However, his youthful worldliness was gradually shaken by a series of striking mishaps — the death of a cousin, his own remarkable escape from a violent death, and a disappointment to his ambition, were among the results of his entering into himself, and recognizing the vanity of the world. In 1660, he resigned all his benefices, except the Abbey of La Trappe, disposed of his patrimony, and donated the greater part of his wealth to the Hotel Dieu, or great hospital at Paris. He then repaired to La Trappe, and he determined to bring back the monastery to the first spirit of the Order of Citeaux. By degrees he introduced the most austere practices, and he himself gave the example of all that he prescribed to his religious. When De Rance first came to the Abbey, the state of things was deplorable; the monks had ceased to live in community, and if they met at all it was for pleasure parties. De Rance had great difficulty in restoring order and regularity in the Community. Still he was unsatisfied; an ideal had been in his mind for some time in which were blended the union with God through contemplation and prayer, bodily mortification, and severance from causes of distraction. Finally the austerities of his life impaired his health, and De Rance resigned the duties of his office to Don Zozionus. He died October 20, 1700.

During the eighteenth century, the Abbey of La Trappe was the edification of the Church in France, and served as a retreat for men of all ranks who desired to spend some time in solitude. In 1790, the Order was suppressed with all other congregations by the Constituent Assembly of France, but the great majority of the monks remained faithful to their vocation, and they went to Switzerland, and entered the monastery of Val Sainte, and Don Augustin was appointed superior. After God, the Order of Trappists owe their preservation to this wise and holy man. In 1806, Napoleon permitted the Trappists to return to France, but later he withdrew his approval and protection for some reason, and Don Augustin fled to America, where he established two houses, which, however, did not

long exist. After the fall of Napoleon, Don Augustin returned to La Trappe Abbey, and after founding several new houses, died at Lyons, July 16, 1827.

The monks of La Trappe, for the most part, resisted the sophistries of Jansenism. From the monastery of Val Sainte Trappist filiations spread the austere rule of the Order into Spain, Belgium, Piedmont, England and Ireland.

In 1848, Trappists from the Abbey of Meilleraye in France, founded the present Abbey of Gethsemani in Kentucky. The Order has also a monastery at New Meilleraye, in the diocese of Dubuque, Iowa, and the Monastery of Our Lady of the Valley, Lonsdale, R. I. The mother house of the Order is at Citeaux, near Dijon, France. Don Augustin was the founder of a female branch of the Order, which he established at Bas Volais, in France, in 1786, aided by his sister. When the monks sought refuge in this country, some of the sisters came also, and founded a community, but they returned to France in a few years. There exists a Third Order of La Trappe, in which the Religious devote their lives to the education of youth. The Community of Trappist Nuns at Tracadie, Nova Scotia, belongs to this Third Order, and they follow closely the Rule of the monks.

The discipline of La Trappe is very severe, as the following account, compiled from Hélyot, will show. "In summer the Religious go to rest at eight; in winter at seven. They get up at two o'clock in the night to go to Matins, which usually last till half-past four, because they add the Office of the Blessed Virgin to the regular office, and between the two make half an hour's meditation. After Matins, in summer time they may go and rest in their cells till Prime; in winter they go into a common room near the stove, where each reads to himself. At half-past five they say Prime, and then go to Chapter, which usually lasts half an hour. At seven they go to work; the cowl is put off, and the under garment tucked up; some dig, others riddle, others carry stones — each according to the task assigned to him, for they are not free to choose the kind of work which they like best. The abbot himself works, and often takes up the most abject sort of employment. Their indoor work when the weather does not allow outdoor labor, includes carpentry, joinery, copying, binding, sweeping and other work. When they have worked an hour and a half they go to Office; Tierce is said, followed by Mass; then Sext, after which an interval of reading in their own cells is allowed. At eleven they go to the refectory — fast days an hour later. This is a large room with a long table on each side. The Abbot's table is laid for six; guests are entertained at it, if they ask to be present. There are no table cloths, but the tables are kept scrupulously clean. Each monk has his napkin, mug, knife, fork and spoon. The repast consists of brown bread, vegetable soup, a mess of carrots or spinach, two apples or pears, and beer or cider. At one o'clock they return to work, for an hour and a half to two hours. The recall being sounded, every monk takes off his boots, puts away his tools, puts on his cowl, and retires to his cell, where he reads and meditates until Vespers, at four o'clock. At five a collation of dry bread, fruit and beer, is served. Then there is a short rest in the cells, when they go to the chapter, and listen to spiritual reading till six, when Compline is said. At seven a bell rings, and they go to their dormitories; they sleep on straw mattresses in their ordinary clothes. The most trying part of all the discipline is the strict rule of silence, no monk being allowed to talk. The Abbot and the

guest master are the only persons in the convent who are permitted to speak to strangers. The dead are buried in their habits, without coffins. The annual fast is from September 14th until Easter. Besides the choir brothers, who are or mean to be, priests, and the lay brothers, oblates are also received — persons who do not wish to take the vows, but conform strictly to the Rule during their residence in the monastery. Novices are received after two years probation; three years more are required for profession. There are nearly three thousand, five hundred members of the Order in the world, and fifty-five monasteries. The life of a Trappist is a continual death to self, a continual immolation of self-will, and the most absolute obedience to the superior.

St. Charles Borromeo Order.

THE St. Charles Borromeo Order is doing great work among the Italian emigrants in North and South America. This Congregation consists of a body of secular priests who work under the direction of Bishop Scalabrini of Piacenza. It is one of the latest Orders of the Church, having been founded in 1888, and its object is the spiritual care of Italian emigrants. During the past twenty-five years the number of Italian emigrants to this country became so large that it was impossible to prepare a sufficient number of priests who had a knowledge of the Italian language to care for their spiritual needs. Bishop Scalabrini organized the Congregation of St. Charles Borromeo, and this body of Italian priests travels to any section of North or South America to which they may be assigned. Archbishop Williams in 1889, placed the old Church in North Square, Boston, in charge of the Congregation, and they now attend to twenty-five thousand souls. Eight masses are celebrated every Sunday in the church, and they have also a mission at Orient Heights, East Boston. It is estimated that there are more than fifty thousand Italians in Boston, most of them attending the three Italian churches. This Institute is not bound by the same strict vows that characterize many of the older orders of the Church. It aims to minister to Italians only, and even to them simply during the transition period, until they acquire a knowledge of English. The priests preach in Italian only. The work of the Congregation is of a temporary nature, and will cease when Italian emigration ceases. Every steamer arriving at this port with Italian emigrants on board, is met by one of the fathers, accompanied by agents, to find lodgings and employment for the strangers, if possible, and to guard them from impostors.

There is a a large school attached to the Sacred Heart Church, where more than eight hundred boys and girls are registered. It is in the care of the Sisters of the Mission of the Sacred Heart. The aim of this school is to supplement rather than to supplant, the American School system. No pupil is received who is not also a pupil at one of the public schools. The instruction given is in Christian doctrine, Italian language, literature, and history, and the main body of children attend this school after the hours of public school instruction. There is also a night school for working men and women, who are taught the English language, among other things. There is also a sewing school for girls, and one for mothers, connected with the mission. This Congregation now has more than twenty large parishes in the large cities of the United States.

The Society of Jesus.

THE readers of history are aware of the distinguished services rendered by the Society of Jesus to religion and in every good cause since the establishment of the Order in the sixteenth century. Its members spread themselves over every part of the world, preaching and defending Christianity, sustaining piety, converting heathen nations to the faith, reclaiming savage tribes from ignorance and barbarism, exploring new paths in science, enriching the stores of literature, and diffusing light and knowledge. When the Church was sorely tried, and the blows inflicted by heresy fell thick and fast, a saint came into the world who founded a new order to reinforce the army of those on whom the duty of doing battle to maintain the cause of faith had devolved. This saint was Ignatius Loyola, and the Order which he founded was the gifted and world-wide company of Jesuits. Loyola was a Spaniard of noble birth, born in 1491. He served his king as a courtier and a soldier till his thirtieth year. He received severe wounds at a battle, and lay for many weeks upon a sick bed. To kill time he read many books, and began to read the lives of the saints. He was much impressed by what he read, and he received the call of Divine Grace to leave the world and follow Jesus Christ. One night, while prostrate before an image of the Blessed Virgin, he consecrated his life to the service of Our Lord, under her patronage, and when his wounds were healed, he went to the Benedictine Abbey of Montserrat, made a general confession, took a vow of perpetual chastity, put on the habit of a penitent, and, like St. Francis of Assisi, begged his bread from door to door, until he reached the hospital of Manresa, where he remained ten months. It was here he wrote the book of "Spiritual Exercises," in which he reduced the exercises of retreat and meditation to a system. He next went on a pilgrimage to the Holy Land, and when he returned to Spain, he began to learn Latin grammar at Barcelona among a class of boys. In the year 1528, he went to Paris, and entered the University, where he was assisted in his studies by Father Peter Faber. On August 15, 1534, the Feast of the Assumption, the following students of the University assembled in the crypt of the Church of Mont-Martre, and received Holy Communion from the hands of Peter Faber, who was in priest's orders: Francis Xavier, James Lainez, Alphonsus Salmerson, Nicholas Bobadilla, Simon Rodriguez and Ignatius Loyola. These seven vowed perpetual chastity and poverty, and bound themselves, as soon as their theological course was finished, to go to the Holy Land, there to work for the glory of God. Their pilgrimage to Palestine became impracticable on account of the wars, and they went to Rome. The Pope, Paul III., received them in audience in October, 1538, and appointed them to teach in various colleges, whilst Ignatius labored to reform the people. On September 27, 1540, the Bull, "*Regimini militantis Ecclesiæ*," established St. Ignatius' work under the title, "Society of Jesus," and Ignatius was chosen the first general. Their motto was "Ad majorem Dei gloriam" — "To the greater glory of God." Our Lord promised St. Ignatius that

the precious heritage of His Passion should never fail his Society, a heritage of contradictions and persecutions.

St. Ignatius was cast into prison at Salamanca on a suspicion of heresy. To a friend who expressed sympathy with him on account of his imprisonment, he replied: "It is a sign that you have but little love of Christ in your heart, or you would not deem it so hard a fate to be in chains for His sake. I declare to you that all Salamanca does not contain as many fetters, manacles, and chains, as I long to wear for the love of Jesus Christ." St. Ignatius had the happiness of seeing the Society propagated throughout the world, and divided into twelve provinces. He died in Rome, July 31, 1556, and many miracles were wrought at his tomb. He was beatified in 1609 by Pope Paul V., and he was solemnly canonized by Gregory XV. The Jesuit saint most honored by the Church after St. Ignatius is the holy youth, Aloysius. Another great saint of the Order was St. John Berchmans. His favorite motto was, "Make a great deal of the very least things," and this like another of his, "Speak little, do much," shows how in so uneventful and short a life he became so great a saint. Nothing was of small importance to him that had to do with God. St. Francis Xavier was another illustrious Jesuit, who labored in Hindostan and Japan, and gave himself unreservedly to gain souls to God. A ripe scholar, of commanding courage which nothing could daunt, there were also in him a fervent piety and boundless self-sacrificing benevolence. On the Malabar coast he gave baptism to ten thousand, in one month with his own hand, and in the Moluccas, and in Ceylon, he labored in great perils, amid privations and difficulties, but never without fruit. His chief triumphs were in Japan. He determined to go to China, at the risk of his life, but he died on his way. Later, his Order followed out his plans, and many converts were made in China. In Japan over two hundred thousand souls were saved to Christ. The Empress of China became a Christian, and the Jesuit Fathers filled some of the highest posts at court. The same indefatigable Community were busy in Africa, in the West and East, and the North. In Egypt they did great missionary work, and they also toiled in India and Persia, Syria and Thibet. The character of Xavier gave to the course of evangelization an impulse such as it had not received for seven centuries, and to this day the Church looks for one in vain, who, to his dauntless zeal and patience, has united the splendor of his talents, and his wide influence, that went overrunning a nation like some great conflagration.

Limited at first to sixty members, the Order increased in sixty years from ten to ten thousand members; and in 1710, the Jesuits numbered about twenty thousand. These scattered in all countries, men of the finest talents and most finished education, speaking every language, formed a body that could outwatch Argus with his hundred eyes, and outwork Briareus with his hundred hands. The world never had seen so perfect an organization, yet never was any government so ardently loved. "If I forget thee, O Society of Jesus!" exclaimed Francis Xavier in India, "may my right hand forget its cunning."

On the shores of the New World the Jesuit missionaries were found even during the life-time of St. Ignatius. In Florida, Maine, in the country around the great lakes, in California and Mexico, they labored and established missions. But in South America they had their most glorious triumphs. They worked in Peru,

HOME, LITTLE SISTERS OF THE POOR, BOSTON.

College, and both were the direct outcome of the agitation resulting from the punishment of the Catholic boy who refused to recite Protestant prayers. Until 1863 the College was a scholasticate for the Society of Jesus, when the scholasticate was removed to Georgetown. In May, 1863, the Massachusetts Legislature empowered the Fathers of the Society to confer such degrees as are usually conferred by colleges in this state, except medical degrees. Ground was broken for the Immaculate Conception Church in 1858, and in 1861, it was dedicated by Bishop Fitzpatrick. Archbishop Hughes of New York preached in the morning, and Bishop McCloskey, of Albany, afterwards Cardinal, in the afternoon. The Jesuits have also done good work among the Germans of Boston. The first German Catholic church was built on Shawmut Avenue, in 1844, and in 1848, the parish was placed in the care of the Jesuits. A new church was dedicated in 1877, and a school and orphan asylum are conducted in connection with it. The Catholics of Boston owe a debt of gratitude to the Jesuits. As a teaching and preaching order, it came to the assistance of the Bishop of Boston when such service was greatly needed. The influence of Boston College permeates every department of human activity in Boston and that part of the state, and is reflected in the lives of those who, having developed under its fostering care, shed honor upon their *alma mater* far from the scene of their school days. The first president was the Rev. John Bapst, S. J., the venerated missionary priest, who, some years before, while caring for a small Catholic flock at Ellsworth, Maine, had suffered the indignity of being tarred and feathered by a knownothing rabble. The present president is Rev. Father Gasson, S. J., The College of the Holy Cross at Worcester is also under the direction of the Jesuits. It was opened in 1844, and was established by the perseverance and wisdom of Bishop Fenwick, and is a monument of his piety and zeal. The headquarters of the Order are at Rome. From the General the provincials receive their appointments, and rotation in office is the rule. The provincial of one year may be the humblest teacher of the next. About fifteen years of study and preparation are required for admission to the Order, and the discipline is strict. The Jesuit is forbidden to work for personal emolument, or for any motive save the greater glory of God. He takes a vow of poverty which is so strict that if a member of the Order has occasion to ride on the street cars, his fare must be furnished him by his superior. He goes without question wherever he may be ordered to go, and a spiritual father in each community watches over the souls of its members. The Provincial of the New York-Maryland Province may be addressed 30 West 16th Street, New York City.

The Brothers of Charity.

THE history of the Catholic Church is simply philanthropy systematized, the exponent of the three first moral principles — "and the greatest of these is charity!" Wherever the cross has gone, the hands that have raised it have given succor to the needy, and assisted the helpless and the suffering. And so the history of the Order of the Brothers of Charity, which recently celebrated the hundredth anniversary of the foundation of the Congregation, comprises a history of Catholic Charity in both Europe and America that has ever been faithful and unwearied.

During the French Revolution, when France was in the power of an irresponsible mob, religion was mocked and derided, churches were used as stables and priests and religious were hunted and persecuted, and even put to death. The madness spread like a disease over Europe and even in Catholic Belgium religion was no longer respected, and charitable institutions were closed, the poor starving in the streets, and the neglected children growing up, corrupted and careless of morals. There lived at this time in Ghent, Belgium, a priest, named Father Pierre Joseph Triest, who was often called "the St. Vincent de Paul of Belgium." He was born at Brussels, August 31, 1760, and was ordained a priest in 1786. His first appointment was at Mechlin, then at Renaix and at Lovendegem. His work during these years was crowned with success; he relieved the distress of the poor and the outcast, and prepared himself for his heroic labors later, "for that sublime ministry of charity" that was to spread a sudden blossom whose report filled all the world, and liberate a fragrance that was to sweeten the foul air of infidelity and atheism.

Convinced that he was an instrument in God's hands to save souls, he resolved to devote himself to the great cause of charity, and he organized societies of Christian men and women to visit the poor, care for the sick, relieve distress wherever found, and to do all without hope of earthly reward, for the sake of their Lord whose name is Love.

A man of wonderful energy and administrative ability, he founded successively the Sisters and Brothers of Charity, the Brothers of St. John of God, the Association of Maternal Charity, and the Sisters of the Holy Infancy of Jesus. In 1801, Father Triest was appointed as Canon of the Cathedral of St. Bavon, in Ghent. The Bernardine Abbey of Byloke was an asylum of old men, and at this time numbered about one hundred. The attendants worked for a salary, and had little or no vocation for such work. The discipline was lax, and the inmates were gradually becoming demoralized, when the authorities appealed to Canon Triest.

After much thought, he determined to found a Congregation of Brothers of Charity like the Order he had already established — the Sisters of Charity. The foundation of such an order in Europe at this time was a great undertaking, but it is always by having faith in themselves, in duty, or in the Divinity, that men have accomplished great things, and this faith Father Triest had in an eminent

degree. The new Congregation received from him the name Brothers of Charity, a community of men giving up the world, vowing themselves to chastity and poverty, caring for the sick, the old, the insane and blind, and orphan and friendless boys. Three good men, of humble extraction, who felt that they had a call by Divine Providence to the religious state, were received by Father Triest, and he gave into their care the asylum for old men. These pioneer Brothers had many trials and hardships to contend with, and they were not equal to the task. All such work requires special training, and the results proved that the novices were also lacking in tact and a knowledge of human nature. The old men found the new rules too drastic, and the restraints irksome. The change should have been gradual, and the contrast between the old order of things and the new might not have been so strong and disagreeable. But Father Triest was not a man to be easily discouraged. Undaunted, and with a patience that was sublime, he overcame all obstacles. New members were added to the little Congregation, those who had no vocation were eliminated, and others were prepared for the special work of their lives. The early history of the Congregation teaches a lesson that we must never despise small beginnings. The mighty tree with its hundred branches, sheltering myriads of birds, and defying the force of the tempest, was in its beginning a tiny seed. At last, in 1810, when God was ready to act, the right man was found to do His work. Simon John de Noter, a native of Mechlin, joined the Order. He first presented himself to the Society of Jesus, but on the suppression of that Order, he entered the Carthusians, but again failed to realize his pious object, as the monks were scattered and disbanded during the horrors of the French Revolution. De Noter was sixty-one years old when he entered the Order November 7, 1810. His persistence proves that he had not only an external aptitude for the religious life, but also a supernatural inclination to embrace that state. He had indeed a true vocation, and was a man of rare piety and great force of character. His long training now proved of service to him, and he was at once appointed superior of the Community under the name of Brother Bernard. The new superior met with many difficulties at the beginning. Father Triest gave to the Brothers the Rules he had made for the Community of Sisters, with certain modifications. These rules were approved in the same year by Monseigneur de Broglie, Bishop of Ghent. By degrees, Brother Bernard gathered together a small band of devoted followers, and the new Congregation was consecrated to the Queen of Heaven, the Mother of the orphan, the friendless and the outcast. The first religious profession took place November 26, 1811, when Brother Bernard and three others were admitted to their vows.

The little Community flourished and made wonderful progress, under the firm and intelligent direction of Brother Bernard. He felt encouraged to open a second house in Ghent, for the care of the insane, and in 1820, founded a house in Bruges, which has since become one of the largest and most important institutions of the Congregation. He also opened a school at Louvain for youths, which is still flourishing, with an average attendance of one thousand pupils.

Age and hard work now began to tell on Brother Bernard, and although he was as strong mentally as ever, he began to fail physically. After much suffering he died in 1832, and four years later Canon Triest, the venerable founder of the

Order, went to his reward. Such noble men as Father Triest and Brother Bernard bless and sanctify the earth by their heroic and self-sacrificing lives.

The Order of the Brothers of Charity has made miraculous progress. Starting with three Brothers at the Byloke asylum in 1807, the Congregation is now represented in different parts of Belgium, England, Ireland, the Low Countries, Canada and the United States. It numbers forty-four large establishments, which are served by nearly one thousand religious. It cares for six thousand insane people, eight hundred old men and incurables, instructs and educates nine thousand children, four hundred and forty deaf-mutes and blind, four hundred and fifty wayward children, and about one thousand feeble-minded children. It has also more than sixteen hundred pupils in its boarding schools and orphanages, and for the training of the teachers a normal school was recently opened.

The Brothers of Charity have preparatory novitiates in Belgium, Holland, England and Canada, where boys from fourteen to sixteen years old, with vocations, are trained to fit them for the religious life. In the great work of the Congregation in America Father Amadeus, the Superior-General of the Order, has been ably assisted by Brothers Eusebius, Justinian, Hilduard, and Philemon, who have each filled the important office as Provincial of the American Province. The general mother house of the Order is at Ghent, Belgium; the provincial house is at Montreal, P. Q., in Canada. The Brothers conduct the House of the Angel Guardian, Boston, which was founded by Father Haskins, a convert priest, in 1854. Brother Jude is the present superior.

Origin of the Congregation of the Brothers of Charity.

A Short Sketch of Their Founder — Death of Father Bernard de Noter the First Superior

For the history of the Brothers of Charity, we must go back to the early part of the eighteenth century — see the frightful desolation caused by the French Revolution, behold Louis XVI. dethroned and imprisoned, and recall the dying groans of hundreds of beings, the innocent victims of wild fanaticism.

Nearly all Europe was engaged in war. Churches were in ruins, and almost every trace of religion obliterated; the faithful gathered into rude huts and stables which were transformed into temples of the Most High. Priests offered the Holy Sacrifice in secrecy and fear. Such was the state of affairs when the Concordat of 1801 restored freedom to religious worship.

During this period, in that quaint old city of Belgium, called Ghent, a modest and unassuming priest, Father Triest, better known as the "St. Vincent de Paul of Belgium," might be seen, evidently in profound thought. With an aching heart he had experienced the miseries just described, and he sighed to heal the bleeding wounds caused by poverty and distress. He saw the youth of Belgium growing up, much in need of religious instruction, and he humbly begged God to inspire noble, generous souls to alleviate this distress.

As we study the history of the world, we find God continually making use of the weak to confound the strong. We read of young Saul defeating the great Amelec and delivering Israel from the hands of the enemy; Gregory XI. restored to the eternal city through the instrumentality of a frail woman; a mere child, St. Rose of Viterbo, speaks, and the power of Frederick II., in all its might and magnificence, is shaken to its very foundation; and, lastly, we see rude fishermen chosen to preach the word of Eternal Life.

Father Triest was a chosen vessel of Divine Grace, whom Providence made use of to adorn the fair land of Belgium with a great number of charitable institutions, which soon wiped away the distress and misery left after the "Reign of Terror." He founded the Congregations of the Brothers of Charity, and the Brothers of St. John of God. Two congregations of women, known as the Sisters of Charity, and the Sisters of the Holy Childhood of Jesus, also claim him as their founder. To reach the more neglected of God's poor he established several societies of laymen, who visited the sick at their homes, caring for all with the most Christian charity.

Among the virtues which adorned the soul of Father Triest, Faith, Hope and Charity were the most conspicuous. His faith was always fervent, and showed itself in every act and deed of his life. With faith and submission to the authority of the Church, he carried on his work of advancing the communities he had founded. These communities were organized in such complete poverty that we might say their sole foundation was Divine Providence.

From this faith, so pure, so firm, so deeply rooted in the soul of Father Triest, sprang, as a leaf on a plant, that hope in God which no power could shake, and which was his constant support in the hour of trial. He had a particular mission to erring souls. Like some great eagle sheltering its imperilled young from the rocky precipice, he spread the wing of hope over the sinner and brought him back to Christ; or like his Divine Master, who refused to cast a stone at the poor sinful woman in the gospel, he sought to raise the fallen one by words of hope and comfort. This life of loving service won the hearts of those to whom he ministered. His strength lay in his ardent hope in God.

In the soul of Father Triest were united, in the sweetest harmony, the love of God, and the love of his neighbor in and for God. It was the glorious sun of his charity, that filled the soul of the cold and hardened sinner, with the warmth of God's love and mercy. That mode of conduct which he himself practiced, he desired to be observed by others. For he wished to see those who were called to a life of perfection marching to it gaily, and not with sad faces and heavy hearts. He never wearied of recommending the practice of charity to the members of his beloved congregations. All were persuaded that no one loved them as did this true Father.

The Congregation of Brothers to which he gave the sweet name of "Charity," and with which this brief history is concerned, has for its object the sanctification of its members, by the practice of works of charity. These works chiefly consist in caring for the sick, the old and insane, orphan and friendless boys, and the blind. The foundation of such a congregation in Europe during those stormy days of the French Revolution was a daring undertaking, and doubtless provoked much comment among the idle and curious. But like all the other good work founded by Father Triest, the Congregation of the Brothers of Charity made rapid progress, and spread itself all over Belgium, and, after fifty years of existence, it crossed the mighty ocean and brought its gospel of Charity and good-will to a new continent.

But in these early days only God, who saw the hard labors of this little band of Brothers, could have any idea of the wonderful growth with which the small beginning was to be blessed.

The first superior-general of the Congregation was Father Bernard De Noter. He was a man of solid piety, and gifted with rare energy. God had chosen him to be the first superior, and the support of the Congregation during its days of infancy — days that were filled with trials and hardships which required a heroism approaching the sublime to withstand and endure. So thick and fast did bitter trials succeed each other, that the first companions of Father De Noter grew sick with discouragement, and abandoned the Congregation just a few months before their term of probation expired. Father De Noter, all undaunted, remained

faithful to his vocation, and, with the help of the venerable founder, he succeeded in recruiting new companions, who longed to lead a life of obscurity, humiliation and poverty, for the Kingdom of Heaven's sake.

After four years of severe trials Father De Noter and three of his companions were admitted to their vows on November 26, 1811. Father De Noter consecrated the new Congregation to the Queen of Heaven. Tossed about like a fragile bark on the billows of time, the infant Community was on the verge of dissolution, when God's protecting hand drew it out of danger. The meagre four grew into hundreds and four years later the General was able to found a second house in Ghent for the care of the insane. In 1820, Father Bernard founded another house at Bruges, which is to-day the largest and most important institution of the Congregation. Later, in 1832, he went to Louvain and founded a school for the education of youth. This school, under the direction of the Brothers, is still flourishing, and has an average attendance of one thousand pupils.

Worn out with the hard labor and a life spent in trials and hardships for the sake of the Divine Master, the day of rest and reward was at last drawing near for Father Bernard De Noter. It was seen that the Reverend Superior was suffering more than commonly; but his courage gave false hopes to the Brothers. The hand of death was upon him, and day by day he faded away. Finally the end came, on a bright June morning, in the year 1832. Four years later Canon Triest, the pious founder, followed the venerable Superior into eternity.

Father Aloysius succeeded Father Bernard; and Rev. Benedict Constantine De Decker, who had been coadjutor to Canon Triest in the management of the affairs of the Congregation, succeeded him in his office.

Thus passed away these two heroic souls. Great during life, they were yet greater in death, and on their entrance into their heavenly home they might have said: "We have glorified Thee upon earth, we have finished the work which Thou gavest us to do." They were both magnificent instruments in the hands of God, whose designs are covered with an impenetrable veil, and are generally only known by their results.

Foundation of the House of the Angel Guardian.

A tourist taking a survey of Boston, so celebrated for the grandeur of its buildings, the culture of its citizens, the magnificent beauty of its suburbs, beholds almost every indication of the highest degree of civilization and refinement.

As he gazes on the many institutions erected to relieve every kind of human misery, perchance his path may lead him to Vernon Street, which lies in one of the suburbs of the city; and no wonder that he asks what is the purpose of the large brick building that stands out so conspicuously before him. Tarry, indulgent stranger, and hear the story this building has to tell. Your delay need not be long, for it has a history of only forty years to record.

Yes, not many years ago the suburb of Boston, bearing the name of Roxbury, now teeming with every evidence of progress, and every proof of industry, was considered a farming district. Time passed on, and one cold November day, on

the site where now stands The House of the Angel Guardian, there stood a saintly priest viewing the barren spot, while before his mind's eye loomed up the great brick structure which he was to build to shelter homeless and wandering waifs from the sin and crime of a great city.

For the history of this man's life we must take a further retrospect — see religion persecuted by a New England Knownothingism, listen to the lamentations of the devoted Ursuline nuns over the burning of their convent-home, and recall the cruelty and humiliation endured by noble Catholic priests, to spread the faith in New England. Ah! thus has cruel intolerance in the name of liberty, drawn groans and denunciations from the very rocks of Massachusetts.

It is not far fetched to say, that even in this nineteenth century, any Catholic reared and educated in New England, can hear echoes that have been wafted from those days of cruelty and religious persecution — echoes of the prayers that ascended from the lips of fervent priests for the peace of God's church; groans wrenched from the honest, strong, and manly Irish emigrant, who was denied means of gaining bread for his little ones, on account of his loyalty to the Catholic faith; sighs of sorrow, the wailings of distress that commingling, ascended on the breeze, and cried to heaven for protection from this barbarous cruelty. Such was the condition of affairs just previous to the conversion of Father Haskins to the Catholic religion. Gloomy, indeed, appeared the horizon of the faith the Master had led him to espouse; but when the same voice came nearer to his soul and called him to the priesthood, he entered with his whole strength into the spirit of his calling, and corresponded with the graces given him. No wonder, then, the result of his work should be what it is! What power one truly zealous priest may exert on mankind, is shown in the life of Father Haskins.

To write such an eventful life as that of Father Haskins, would require quite a volume; therefore, we will content ourselves with simply giving a short sketch of the history of this great and good man.

George Foxcroft Haskins, son of Thomas Haskins and Elizabeth Foxcroft, both descendants of the first settlers of New England, and firm adherents of the Episcopal Church, was born April 4, 1806, in his father's house, on the corner of Carver and Eliot Streets, Boston. At an early age he attended the school of Masters Webb and Payson, and later on, the Boston Latin School, on School Street. Nothing of importance is recorded of his early childhood, except during the first years of his schooling, he conceived such a hatred of flogging, that he lost no opportunity in after life, as his numerous writings attest, of declaiming against this cruel practice.

At the age of sixteen he entered Harvard College, and being an earnest student he made a very successful course, and graduated with distinction in 1826; desiring to prepare for the church, he commenced the study of theology under the direction of the Revs. Alonzo Potter and George W. Doane, both of whom were afterwards Protestant Episcopal bishops. It was about this time that Dr. Lyman Beecher visited Boston, and delivered a series of lectures against the Catholic Church. Mr. Haskins and his life-long friend, the late George W. Lloyd, Esq., attended these lectures, and with a view of hearing both sides, also attended a course given by Rt. Rev. Bishop Fenwick and Doctor O'Flaherty, able and eloquent preachers, and

practical expounders of the Catholic faith. The seeds of truth were thus planted in his mind before he realized that the foundation of his Protestant convictions was loosened. Mr. Haskins at this time officiated as layman at South Leicester, every Sunday. On February 8, 1829, he was ordained deacon of the Episcopal Church, by Bishop Griswold, and appointed Chaplain to the House of Industry in Boston. In May, 1830, Mr. Haskins formed the acquaintance of Rev. Father Wiley, then attached to the old Cathedral on Franklin Street. This acquaintance led in time to his conversion to the Catholic faith. Their meeting happened as follows: There was in the House of Industry a poor old Irish woman, who, seeing her end approaching, begged for a Catholic priest. The superintendent answered the poor creature's request in these words: "Oh! I'll send you a priest as good as any of your Catholic priests;" and he sent her the Chaplain. Mr. Haskins went to the dying woman, who repeated to him her wish to see a Catholic priest before she died. The earnest manner in which she proffered her request moved his heart, and he said: "You shall have a priest; I'll go for him myself." He immediately went to the priest's house on Franklin Street, saw Father Wiley, told him his errand, and that he was a Protestant minister. The conversation which followed this announcement induced Mr. Haskins to remark to a Protestant friend whom he met on leaving the house, that he would examine for himself certain things in Protestantism to which Father Wiley had referred; and from that day his mind was bent on finding the truth. The old woman was visited by Father Wiley and received the Sacraments. When she saw the Protestant Chaplain again, she raised up her poor weak hands, and, with tearful eyes, cried out: "God bless you, sir! O, God bless you, and may you be a Catholic before you die!"

Who can tell how much this poor, friendless woman's prayer had to do with Father Haskins' conversion. In God's sight it weighed more than the supplications of kings. In October, 1830, Rev. Mr. Haskins dissolved his connection with the House of Industry, and accepted a call as rector in Grace Church, Boston. On December 9, of the same year, he was ordained by Bishop Griswold. It is related that while rector of Grace Church, Rev. Mr. Haskins, who always had a leaning towards children, attempted to draw around him the little Irish boys of the North End, by bringing them into his own house, treating them to candy, etc., amusing them with various games, and trying to give them Bible lessons. He used to say that the game worked well enough in winter, but as soon as the fine weather came the birds flew away. When the boys were asked why they didn't come to him, they would answer, "He is only a —— Protestant minister, why should we listen to him?"

In October, 1830, he resigned his position in Grace Church, Boston, and accepted an engagement in Grace Church, Providence, R. I. Here his labors in the Protestant ministry were crowned with unusual success though under this outward calm there was a worrying current of doubt and perplexity which was not lessened by the following incident, related by himself, in a letter to Father Wiley, some years after:

"I shall never forget," said he, "an old Catholic woman in Providence, that shut up my mouth one evening. One of her family was a Protestant and a member of my parish. I called to see him as was my custom, and began extolling the

Episcopal Church, and exhorting him to frequent the Sacraments, but I had better have been a league off, for in the midst of a most eloquent sentence, when talking of *apostolical* succession, and *the bread of life*, and the *body of our Lord*, etc., an aged woman that I had scarcely observed before, who was sitting on a stool in the chimney corner, lifted up her trembling voice and gave me such a terrible dressing that I wished myself anywhere else. 'What!' said she, 'you talk of Apostolic succession! and where is your succession? Who ordained you and your bishop and the first bishop of your church? If the Catholic Church, then you have shown yourselves, by your rebellion and ingratitude, the disgrace of your mother and unworthy of her. If not the Catholic Church, then you are usurpers and impostors, and you deceive and lead astray your flocks and you will have to answer for their souls. Sacraments! Where are your Sacraments? Where your right to administer them?' etc., etc. I was dumb, and could not answer. I stammered out something, however, and retired, and soon after I resigned my charge and retired from the duties of a parish, and though often solicited, never accepted another."

It was during Mr. Haskins' stay in Providence that, in company with his cousin, Rev. Mr. Foxcroft, he paid this second visit to Father Wiley, then residing in Taunton, Mass., and the earnest and learned conversation of this holy priest sank deep into his heart.

Having declined the pastorate of Grace Church, Mr. Haskins returned to his native city, and was appointed Chaplain to the House of Reformation, which position he retained to 1836. During the next few years he filled several offices of trust in Boston.

An entry in his diary dated January 4, 1837, which reads: "Administered communion for the last time as a Protestant, having resolved to do so no more, till I have settled certain religious scruples," shows that his mind was still unsettled in religious matters, and that the good seed was taking root, and in due time would bear fruit. This year (1837) he was unanimously elected superintendent of the House of Reformation, and, upon his informing the Directors of his religious opinions, his diary says: "They treated me with the utmost kindness and politeness."

Mr. Haskins surrendered his ministry in the Protestant Church into the hands of Bishop Griswold in January, 1839, and in the following May was reëlected superintendent of the House of Reformation. Again he referred to his religious opinions, and was answered by a (at that time) well-known member of the Board of Directors: "We don't care if you are a Mohammedan, only don't teach the children to follow you."

The following year he resigned his position, severed all the ties that held him to Protestantism, and went to Father Wiley's at Taunton, where, after having made a spiritual retreat, he made his abjuration and was received into the Catholic Church November, 1840. He shortly afterwards received his First Communion, and was confirmed by Rt. Rev. Bishop Fenwick, and left for Europe. He visited Rome and several other cities on the Continent, and finally entered the Seminary of St. Sulpice, in Paris.

While in Rome he became acquainted with and was instrumental in the conversion of James R. Bayley, who entered St. Sulpice with him, and who afterwards

became Archbishop of Baltimore, Md. Mr. Haskins was also present in Rome when Rev. Alphonse Ratisbonne — the Jew who was miraculously converted by the Blessed Virgin, and who, after laboring most zealously for the conversion of his own race, has lately gone to his reward — made his First Communion. This imposing event is beautifully described in Father Haskins' book of travels, a book, which we regret to say, is, to-day, almost as rare as it is well written.

Mr. Haskins remained at St. Sulpice about two years, and was ordained in the early part of 1844. He returned to Boston the same year and on his arrival was sent to Providence, to relieve his spiritual parent, Father Wiley, whose health was declining, and who soon after went to Europe to recruit his strength. Nothing is more beautiful than the holy and tender friendship which united these two hearts, a friendship which lasted until death. A few of the many edifying letters which passed between these two holy priests, while they were separated by the mighty ocean, are still preserved.

In 1846, Father Haskins was appointed Pastor of St. John's Church on Moon Street. Under his administration, the congregation, which had been in existence but three years, increased with extraordinary rapidity. The fact of his being well known even before his conversion, attracted large numbers of non-Catholics to the services every Sunday. Naturally of an energetic temperament, and ardently devoted to the service of God, he was a most important accession to the priesthood of Boston, and the work he accomplished will ever keep his name in affectionate remembrance by the priests and people.

As was stated previously, Father Haskins had a strong liking for children, and especially for the orphaned, destitute, and homeless ones, and as soon as he became a priest he devoted all his energies and the means at his command to the bettering of their condition.

After consulting with his Bishop, who not only approved of his designs, but even urged him to put them in execution, giving the Cathedral for the first collection in aid of the good work, Father Haskins gathered a few boys, and placed them under the care of Mr. and Mrs. Cornelius Murphy, in a small building adjoining the Church, on Moon Street.

This was the cradle of the House of the Angel Guardian, the first asylum for Catholic orphan boys in New England.

The Institution filled so rapidly, that, in 1853, he was obliged to purchase for it a larger estate; this last becoming too contracted, Father Haskins purchased, in 1858, a piece of land in Roxbury, and erected the present building on Vernon Street, to which he transferred his boys in the fall of 1860.

It was about this time that Father Haskins was called upon to receive the last wishes of, and perform the last rites of the Church for, his reverend friend and spiritual father, Rev. William Wiley, who, having set his affairs in order, calmly ended his holy life in the arms of his spiritual son in Christ, April 29, 1855.

During all these years, the congregation of St. John's (thanks to the energy and vigilance of the pastor) had continued to increase; and the church on Moon Street had become too small to contain those who worshipped there.

In 1862, the New Old North Meeting-house, corner Hanover and Clark Streets, was purchased, and dedicated under the patronage of St. Stephen, November 27,

of the same year. The dedication was performed by the Rev. John J. Williams, who was then vicar-general of the diocese.

To this church was transferred the congregation of St. John's; and here Father Haskins continued to labor, with his usual zeal and activity, until his death in 1872. He also ministered to the congregation of St. Francis de Sales, who attended the chapel of the House of the Angel Guardian, after the old church on Ruggles Street was burned, until they, by his advice, decided to erect another church. As soon, however, as the first steps in the work were taken, he was relieved by Father Sherwood Healy (1867).

The last years of Father Haskins' laborious life were in great part devoted to the permanent establishment of the Institution he had founded, and the reduction of the great debt which pressed so heavily upon it. This he partly succeeded in doing, having reduced it from sixty thousand dollars to thirty thousand dollars in twelve years.

His most ardent desire was to see the "House" in the hands of a religious community; to effect this, he made a voyage to Europe, and another to Canada, to obtain Brothers; but he only obtained promises, which were not fulfilled until nearly two years after his death.

In 1872, he suffered greatly from dropsy and enlargement of the liver; and, feeling his end approaching, retired to his beloved House of the Angel Guardian, where, after regulating his worldly affairs, and receiving the sacraments of Holy Church, he calmly surrendered his soul to God, Saturday evening, October 5, 1872. Thus ended the life of a great and good man, who, ever modest and unostentatious, had even requested that no sermon should be delivered at his funeral; desiring the prayers, but not the praise, of the people among and for whom he had so arduously labored. However, the crowds that visited his remains as they lay in state in St. Stephen's Church, the numerous clergy who attended the funeral services, and the large *cortege* that followed him to his last resting-place, more than expressed the esteem and veneration in which he was held; and the great charity that he founded will ever keep his memory fresh in the minds and hearts of the Catholics of Boston.

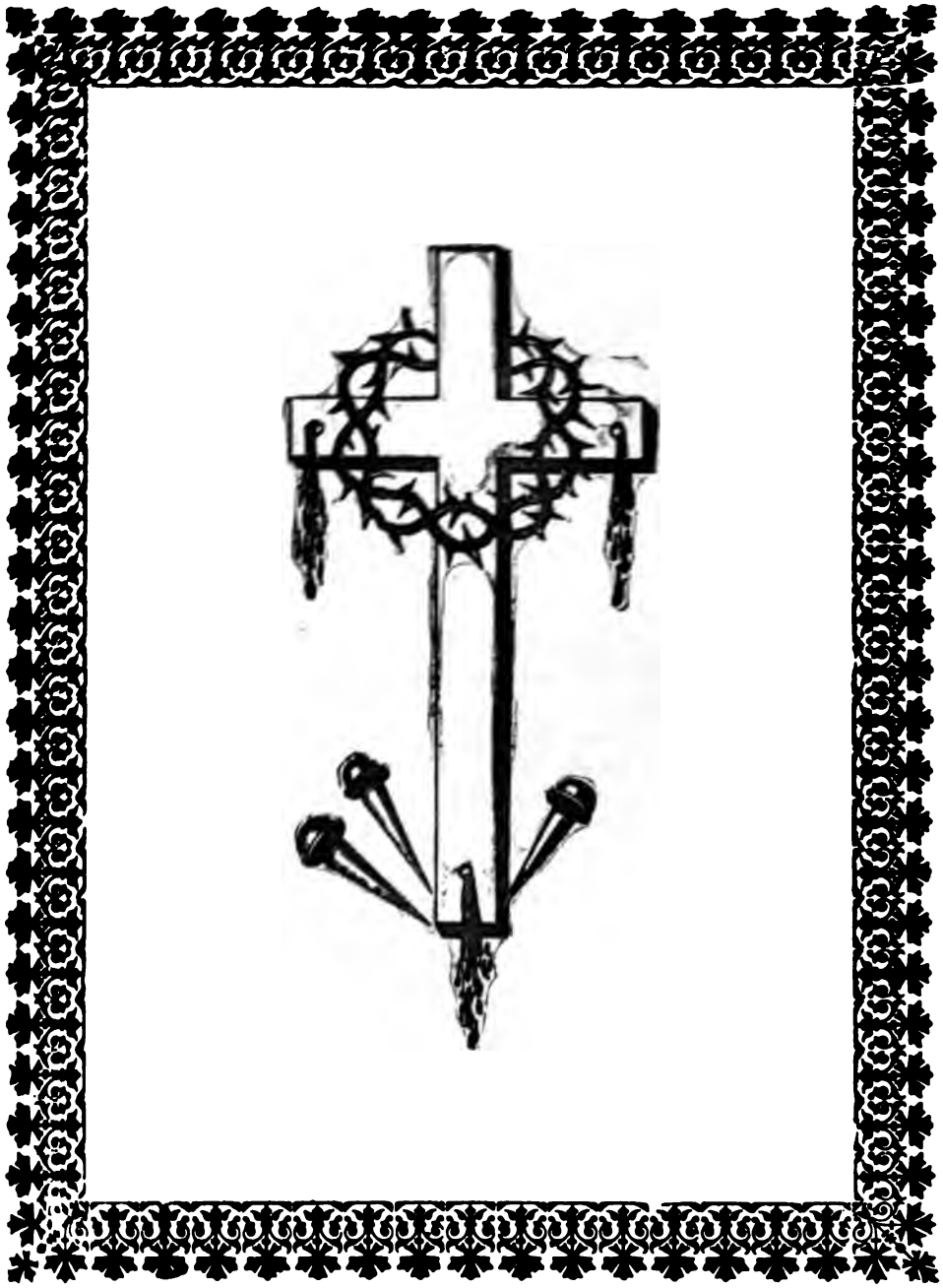
But it is not so much with the founder of this institution, of whom a great deal is already known, this narrative is concerned, as with the Brothers of Charity who have conducted the Institution for the past twenty years. Indeed, one of the objects of this sketch is to correct a false idea existing in the minds of many Catholics of New England, namely, that when the saintly Father Haskins died his work and Institution died with him. The truth is, that it is only since his death, that his plans have been carried out to completion.

The Brothers of the Sacred Heart.

THE Congregation of the Brothers of the Sacred Heart was established in Lyons, France, in 1820, by Father André Coindre, of the Society of Missionaries, who preached the Word of God in all the large cities in France after the Revolution. Father Coindre was well known for his zeal and piety in this great work. Ordained in 1812, in his native city of Lyons, he became interested in the homeless waifs of the street, growing up without a knowledge of God. To provide a home for these destitute boys he founded a "Providence," an asylum with trade school annexed, in 1815. To care for and teach these children, he hired laymen, but he soon found that these men failed to meet the requirements concerning either the spiritual or temporal welfare of his boys.

"Providence, which places heroic designs in the hearts of the saints," observes a writer, "knows also how to furnish means for executing these same designs. Called from above to enlighten souls, and cause them to produce fruit, saints never remain solitary. Around them, as around stars, appear, at the time marked by God, docile satellites, who follow them in their revolutions."

Father Coindre persuaded a young friend to give up the world, and live only for Christ. This young man, known later as Brother Xavier, was placed in charge of the institution in 1820, and this was the humble beginning of the institute of the Brothers of the Sacred Heart. A year later Father Coindre had eleven members to help him. The first retreat they made, Father Coindre celebrated Mass, and consecrating the members to the Blessed Virgin, he placed the Order under her protection. He then gave them the Rule of St. Augustine, and the constitutions of St. Ignatius. In 1826, Father Coindre died suddenly, but his work was continued by his brother Vincent, who was also a priest. Father Vincent knew his brother's plans and hopes, and he was in sympathy the work. In 1841, he resigned, and was succeeded by Brother Polycarp, who became superior general. In 1847, he sent five Brothers to the United States at the request of the late Bishop Portier of Mobile, to take charge of the parochial schools and asylums. A year later they opened a novitiate, but in 1878 it was removed to Canada. Since then the Congregation has flourished, and opened new establishments in the dioceses of New Orleans, Natchez, Mobile, Savannah, Trenton, Indianapolis, Manchester, Providence, Boston, Indian Territory, and about thirty places in Canada. In 1900, at a general chapter held in France, two provinces were formed, one for the United States and one for Canada. The novitiate for the United States province was opened in 1901, at Metuchen, N. J., where boys and young men are received and trained to the religious life. The American Community numbers more than two hundred Brothers, and fifty novices, and over five thousand children attend their colleges and schools. The provincial for the United States is Brother Isidore, St. Stanislaus College, Bay St. Louis, Miss.



INSTRUMENTS OF THE PASSION.

The Brothers of the Christian Schools.

THE Institute of the Brothers of the Christian Schools is a teaching congregation, founded in the year 1680, by St. John Baptist de la Salle, priest, and Doctor of Divinity. The establishment of this important society is the fruit of the prayers of a pious association, organized in France about the middle of the seventeenth century for the purpose of obtaining from heaven Christian teachers for the children of the people. Henry Barnard, the founder of the Normal School in this country, in praising the German people for organizing a system of education under the administration of the civil power, said: "But not to Germany, nor to any one people, nor to any civil authority anywhere, but to the Catholic Church, belongs the higher credit of first instituting the public school, or rather the parochial school for the elementary education of the poor."

The Church instituted the principles, methods, and instrumentalities for a system of popular education many centuries ago, and she has been eminently successful in the administration of those principles and methods. They produced such monarchs as Alfred, Louis IX. and Sixtus V.; such philosophers as Thomas Aquinas and Dun Scotus; such statesmen as Sir Thomas More and St. Louis; such knightly heroes as Bayard; such poets as Dante and Chaucer; such architects as Arnulf and Brunelleschi; such artists as Michael Angelo and Raphael; such historians as Otto and Froissart; and better than all, such saints as SS. Benedict, Dominic and Francis Assisi.

The object of the Institute of the Brothers of the Christian Schools is the sanctification of its members, and the Christian education of youth. Although the founder of the Congregation was a priest, none of its members may aspire to the priesthood. Soon after its foundation, the Society spread with rapidity through France, and was finally raised to the rank of a religious congregation by Pope Benedict XIII., in 1725.

The saintly founder, John Baptist de la Salle, was born in Rheims, France, April 30, 1651, and when only eight years of age was placed in the University of his native city. When he was eleven years old, he consecrated himself to the service of the altar, and received the tonsure. In 1666, a canonry was conferred upon him, and later he entered the seminary of St. Sulpice, and distinguished himself by his brilliant intellect and application to study. He was ordained to the priesthood April 9, 1678, and in 1681, he resigned his canonry, gave away everything he possessed to charity, and devoted his future life to a new society of teaching

brotherhood, which he called the Brothers of the Christian Schools. In 1684, he permitted twelve of the new Order to take triennial vows of obedience and stability. The institution of the preparatory novitiate in which young boys are trained for the Society, owes its origin to Blessed de la Salle. In 1694, after the Society became well established, and began to spread, twelve of the Brothers took perpetual vows, and some time after this the founder prepared the rules of his Community. In 1717, Blessed de la Salle resigned his office on account of ill health, and after a long life of activity, he died April 7, 1719. At his death the Institute comprised twenty-seven houses, two hundred and seventy-four Brothers, and nine thousand, eight hundred and eighty-five scholars. The founder was canonized by Pope Leo XIII., on May 24, 1900.

In 1725, the Institute was approved by Pope Benedict XIII. During the French Revolution, the Order was suppressed, and many of its members perished on the guillotine. After the Revolution, the Brothers reunited in 1802, and since that time have continued their great work all over the world. But in no other country, except France, has the Congregation developed so rapidly as in America. Under the patronage of the hierarchy and clergy, it carries on with success, its glorious mission. Since its advent to the United States in 1846, it has given to the state many of its most prominent and loyal citizens, and to the Church, some of its most illustrious bishops and priests. The educational work conducted by the Brothers embraces primary, secondary and high schools; academies, colleges and normal schools for secular teachers; orphanages and protectories, art, trades, business and agricultural schools; boarding schools, Sunday schools and night schools. No endowment is required for admission. Among the impediments to admission are, the necessity of providing for parents; any grave or apparent deformity; inability to pay debts contracted personally; obligation as guardian, or the management of property. Candidates must be of good moral character, of sociable disposition, detachment from worldly goods and interests, zeal for the glory of God, for the salvation of children, and for one's own perfection. The vows made in this Institute are the simple vows of poverty, chastity, obedience, stability, and of teaching gratuitously. They are made for one year, for three years, and finally for life. Candidates for perpetual vows must be twenty-eight years old and have spent eight years in the Society.

The Order of the Christian Brothers in the United States is divided into four provinces; New York, Baltimore, St. Louis and San Francisco. Each of these has its respective junior and senior novitiates and normal school. Applications for admission may be made by letter to Rev. Brother Austin, Provincial, Ammendale, Md. The junior novitiate is a preparatory normal school for boys between the ages of thirteen and sixteen years, who desire to become Christian Brothers. Their time in this department is divided between prayer, study, recreation, and manual work. They are separated from the other departments of the novitiate, and have their own study halls, playgrounds, etc. They receive a thorough Christian formation, and at the same time every opportunity is afforded them to acquire a physical and mental discipline that will fit them for the active duties of the teacher's life. When he has completed his school curriculum,

the young candidate is advanced to the senior novitiate, where he receives the habit of the Christian Brothers, and is trained for the religious life.

The Christian Brothers have charge of the great Catholic Protectorate of New York, where thousands of boys are educated and trained to become good Catholics and citizens. The Brothers are the accredited leaders in the field of popular education, wholly in sympathy with the needs of our expanding natural life, and alert in adopting the best educational methods. From year to year their colleges and schools send out large classes of young men imbued with the spirit of honesty, personal purity, respect for law, and a patriotic regard for the institutions of their country.

The Alexian Brothers.

THE Order of the Alexian Brothers is a very ancient Order, and was instituted about the year 1309. They were what is called secular Brothers, bound by no vows, and they took care of the sick. Later they were placed under the Rule of St. Augustine, and were permitted to take solemn vows. St. Alexis was their patron saint. In the seventeenth century they were separated into various provinces, under different superiors. No priests are among their members, and they are all laymen. Their object is to attend the sick, those stricken by disease in times of epidemics, to bury the dead, to direct insane asylums, and houses of reformation for children. Their habit is black, with hood, mantle and scapular of the same color. The provincial mother house and novitiate of the Order for the United States is in Chicago, at the Alexian Hospital and Monastery, Racine and Belden Avenues, Brother Bernard Kleppel, Provincial Superior. The Brothers conduct hospitals and asylums in Chicago, St. Louis, Green Bay, Wis., and Newark, N. J.

The Xaverian Brothers.

THE Congregation of the Xaverian Brothers was founded at Bruges, Belgium, in 1839, by Theodore James Ryken, a teacher. He was born at Elshout, Holland, in 1797, and while he was very young, his parents died, leaving him to the care of an uncle, a zealous priest, who saw to it that his nephew's education was properly provided for. While he was still quite young, Theodore acted as secretary to M. Le Sage Ten Brook, a distinguished Belgian convert, who had lost his eyesight, and was, therefore, obliged to depend upon an amanuensis to put into writing the noble and philanthropic ideas which his mind entertained and his zeal desired to propagate. M. Ten Brook had founded an extensive orphan asylum, and it was while he was attending to his duties in that institution that the future founder of the brotherhood conceived the idea of starting his community. That idea was in a measure prompted by his convictions of the irreparable damage which irreligious education caused among the youth of Belgium, and the great need, consequently, of some system to counteract its evil influence. He then determined to establish a brotherhood whose members should devote themselves to the task of educating boys in a religious as well as a literary fashion; but before he took any positive steps in the matter, and with the notion of broadening his views and acquiring a wider knowledge of men and things, he decided to pay a visit to this country.

He accordingly made his preparations, and in 1835, he started from his native land for the United States. On his arrival here young Ryken joined some French missionaries who had come across the ocean to labor among the Aborigines, and his first experiences here, consequently, must have been decidedly novel ones. After staying quite a while in the company of the missionaries, M. Ryken started upon a tour of observation on his own account, and traveled extensively through the western portion of the country as it then existed. In 1838 he was in St. Louis, and calling upon Bishop Rosati, then resident in that city, he unfolded to him the plans and resolutions which he had formed regarding his contemplated brotherhood. Bishop Rosati encouraged the young Belgian to go on with his work, and several other prelates upon whom he called gave him similar encouragement. Then he went back to Belgium, and submitted his designs to the Bishop of Bruges, who also approved of his intentions. Thus encouraged on all sides, M. Ryken rented a suitable house in Bruges, and there on June 5, 1839, he opened what may be called the first foundation of the Xaverian Brotherhood. "Was ever beginning more lowly?" inquired Lydia Flintham, in the course of an article she wrote some time ago on the subject. "There was not even the 'two or three' to gather together in His name. For five days the embryo religious lived entirely alone. How fervent were his prayers for his companions! On the sixth day two young men arrived, sent by the Redemptorist Fathers from St. Trond. These were examined and received, and from that hour applications from pious and worthy

young men were frequent." It is doubtful if any other religious organization, at least in modern times, ever started in similar fashion to the Xaverian brotherhood. The idea of M. Ryken in opening a house with no one but himself to occupy it as a religious was certainly unique and indicated great faith and confidence on his part. Most men would have been discouraged as the days went by and no recruits ceam to join them. No so this solitary religious in the Rue de Baudet of Bruges. He simply increased the fervor and the number of his prayers, and on the sixth day he had the consolation of welcoming his first two associates. He was no longer himself the whole Xaverian brotherhood, and once recruits came to him, others speedily found their way to his side and the success of the new venture was assured beyond any doubt. When his brothers began to increase in number M. Ryken asked Monsignor Bonssen, the Bishop of Bruges, to give the Order his formal approval. With all his sympathies in their favor, however, that good prelate preferred to wait a while and see how the Brothers actually operated before approving their Society. In 1840, however, he was fully satisfied, and then issued a letter commending the Congregation of Xaverian Brothers, as the new community was called, to the people of his diocese. The following year the people of Bruges purchased as a novitiate and parent house for the Brothers, Walletjes, a fine property, consisting of a large mansion, extensive grounds and a spacious garden and orchard. Then Gregory XVI. gave the Brothers his apostolic approval, and their Order grew apace and flourished. In 1842, the founder and four other Brothers were invested with the habit of the Order. This habit was patterned after the one which St. Francis Xavier — in whose honor the Order is named — wore when he went upon his memorable apostolic tour in the East. The first vows were taken the same year, and three years later those who then made their simple vows were called upon to take their perpetual ones. The Brothers founded in Bruges St. Xavier's College, which is probably their finest institution, as it is the largest educational establishment in Bruges, consisting of nine large buildings, in which an immense number of the youth of the city are educated. The first Xaverian establishment to be founded outside of Belgium was made in England, at Bury, in 1848. This house was subsequently transferred to Manchester, where it ranks to-day as one of the most successful, enterprising and best of that city's educational institutes. The splendid abilities of the Xaverian Brothers were speedily recognized in England, and even the government paid tribute to them, for six years ago Brother Ignatius, who was the head of their Manchester establishment, was placed upon the government's retired list, with a pension for life, in recognition of the great benefits which he had conferred in the educational line upon the youth of Manchester. The Xaverians did not find their way to this country until 1854, when, through the instrumentality and invitation of Bishop Spalding, then of Louisville, they were induced to come across the ocean. In 1853, Bishop Spalding was in Europe in quest of priests for Kentucky, and hearing of the new brotherhood which had been started at Bruges, he went to that city to see its house for himself, and was so favorably impressed with what he beheld that he extended an invitation — nay, requested the Brothers to send a colony to his diocese. The following year Brother Ryken brought over six of his associates and took possesseion of the commodious quarters which Bishop Spalding

had secured for them at Louisville. The Brothers at once assumed charge of St. Patrick's schools and those of the Church of the Immaculate Conception in that city. In 1860 the first Brothers were joined by six others from Belgium, and then they opened St. Xavier's College at Louisville, which is now considered one of the most successful of its kind in all Kentucky. In addition to the college, the Brothers have charge of the schools in four Louisville parishes. In 1866, the Brothers branched out, and opened a house in Baltimore, where Bishop Spalding was then archbishop. Their first work there was in St. Mary's parish, but now they are also in St. Patrick's schools. The American houses were made a province and Rev. Brother Alexius was placed at the head of it in 1875, when a general chapter was held at Bruges. Belgium and England were also made separate provinces at that time.

In 1876, the American novitiate was opened at Baltimore. The subsequent progress of the Order in the United States has been rapid. In 1878, the Brothers took charge of St. James' Home in Baltimore; St. Peter's Academy, Richmond, Va., in 1881; St. Patrick's Lowell, Mass., 1882; St. Mary's school, Lawrence, Mass., 1889; School of the Assumption, East Boston, Mass., 1891; St. Mary's school, Norfolk, Va., 1891; St. Paul's Academy, Portsmouth, Va., 1892; School of the Most Holy Redeemer, East Boston, Mass., 1893; St. Joseph's school, Somerville, Mass. 1893; St. John's school, Worcester, Mass., 1894. St. John's Normal College, an institution devoted to the education and training of young men for teachers in parochial and other schools, with a view to join the Brotherhood, was opened in September, 1891, at Ferncroft Station, Danvers, Mass. In September, 1897, the Cathedral High School, Wheeling, West Virginia, was placed under their control. The foundation of a new college at Old Point Comfort, Elizabeth City County, Va., was begun in February, 1898.

The principal duties of the Brothers are the management of schools, colleges, academies, the superintendence of homes for poor boys, and they assist the pastors in preparing boys for First Holy Communion and Confirmation, attending the sanctuary boys, forming sodalities for young men, and instructing junior choirs. The Brothers are loved and respected wherever they are settled, and God has prospered their work. They number nearly two hundred members, in charge of six thousand, five hundred pupils.

The Carmelites.

THE Order of Carmelites, composed of hermits, living in cells, under the conduct of a superior, was first established in the East whence it passed into the West, about the beginning of the thirteenth century. The origin of the Order is shrouded in mystery. Aimeric of Malifay, Latin patriarch of Antioch, and legate of the Holy See, during the pontificate of Alexander III., united all the convents of the Holy Land, which were founded by the Carmelites, into one congregation. Some learned theologians credit St. Berthold, as founder, in 1155, but others equally authoritative, claim that Prophet Elias was the founder. It is certain that St. Jerome, St. John Chrysostom, Cassian, the Abbot Rupert, St. Odilo, and St. Peter Damian mention Elias as the founder of the monastic orders. A constant tradition has accepted it as a fact that a succession of solitaries, disciples of Elias and Eliseus, had always existed on or near Mount Carmel. However, it was in the twelfth century that the Order obtained a definite organization when Aimeric of Malifay united the religious into one body, and appointed as their superior a relative of his, Berthold de Malifay, a French priest who had followed the crusades to Palestine. St. Berthold governed the Order for forty-five years, and was succeeded by St. Brocard, who gave the religious their first Rule, but later, St. Albert, patriarch of Jerusalem, gave them a Rule in 1207, which forms the original Rule of Carmel. It decreed a vow of obedience to the superior, who was to bear the title of Abbot, and be elected by the brethren. The monastery was to consist of cells separate from each other; all goods were to be held in common, and no member was allowed to own private property. The brethren assisted daily at the Holy Sacrifice, and they were required to meet in chapter for the correction of faults committed. They fasted from the Feast of the Exaltation of the Holy Cross until Easter, abstained perpetually from flesh meat, although an exception was made for those in ill health. They labored in silence, and from Vespers until Terce the next day, no conversation was allowed, except when absolutely necessary. When Innocent II. was about to suppress the Order, because it had not been confirmed by the Holy See, according to the decree of the Council of Lateran, the Blessed Virgin appeared to him, and forbade him to interfere, as she had taken the Order under her special protection, and the Pope at once approved the Order by a Bull of January 30, 1226.

St. Brocard at his death, was succeeded by the great theologian, St. Cyril of Constantinople, who founded many new convents throughout Palestine. Berthold II. was his successor. The Carmelites passed over to Europe, and settled in France, Cyprus, Sicily and Provence. They also went to England, and spread throughout the country. In the sixteenth century they had thirty-six convents and churches, but the Order was very poor, as they worked among the peasants. From this period, the Carmelites were almost completely identified with the Church in the West, and in 1243, the seat of government was transferred to the West at the

election of St. Simon Stock as General of the Order. A few years later, the Order was exterminated in Palestine by the Mahometans, the religious of Mount Carmel having been massacred while chanting the Salve Regina. The Carmelite Order was placed among the mendicant orders, after those of St. Francis and St. Dominic, and their Rule was modified, and confirmed by Innocent IV. in 1248. From a hermit order, they established monasteries in other places besides deserts, and were affiliated with the Church in its general ministry among the people. During St. Simon Stock's administration, the Order made great progress in Europe, and established themselves in Ireland and Scotland. St. Simon Stock was General for twenty years and became famous by being favored with an apparition of the Queen of Heaven. On July 16, 1251, she appeared to him, showing him the scapular, and saying, "Receive, my beloved son, this scapular of thy Order; it is the special sign of my salvation, a shield in time of danger, and a pledge of favor which I have obtained for thee and thy children of Mt. Carmel. He who dies clothed with this scapular, shall be preserved from eternal fire. It is the badge of special peace and protection!" The scapular worn by the Carmelites consists of a large piece of brown cloth hanging over the shoulders, extending over both the breast and back down to the feet. Later on, when others wished to be enrolled in the scapular, it was reduced in size to two small pieces of brown cloth connected with tape, and worn over the shoulders. The wearer is incorporated in the Order, and partakes of all the good works performed by the Carmelites. The Order has always been notable for its defence and belief in the Immaculate Conception of the Blessed Virgin, and as early as the fourteenth century, they celebrated the Feast of the Conception of Mary. In 1864, the Carmelites came to America from Bavaria, and founded a convent at Leavenworth, Kansas. Later, they opened monasteries at Scipio, Kansas; Pittsburg and new Baltimore, in Pennsylvania, Englewood, N. J., and at Niagara Falls, Canada, where they issued a fine magazine, *The Carmelite Review.* Their work is parish work, and in late years they have given successful missions and retreats. All applications for the faculties for investing with the brown scapular of Mt. Carmel must be addressed to the Very Rev. Provincial, 1501 Central Avenue, Pittsburg, Penn. The Prior General is Most Rev. Pius M. Mayer, O. C. C. Carmelites from Ireland, called of the Ancient Observance, have a house in New York City, at 334 East 29th Street. The Prior is Very Rev. E. P. Southwell. They belong to the same branch as the other Carmelites, and are subject to the same general.

Catholic Sisters.

Methodist Minister's Tribute to Their Work in the Civil War.

As chaplain of the United States flagship *Lancaster*, stationed in the Harbor of Key West, I visited the hospitals to which the sick and wounded men were sent from both army and navy. At the beginning of hostilities the Convent of Mary Immaculate had been offered and accepted as a hospital and was known as the general hospital. The Sisters of Charity who gave the use of the convent are known as the Sisters of the Holy Names of Jesus and Mary. Their work had been teaching, but when war was declared and they thought of the comforts of their convent which fortunately is situated in the coolest place in that hot, dusty city, they decided to share their blessings with sick and wounded men who could nowhere else secure them. Their decision was beautiful in its unselfishness, for not only did they who offered the use of their convent become faithful nurses, but they asked no remuneration at the hands of the Government either for the use of the convent or for the services of themselves as nurses, the only stipulation being that the convent should be returned to them at the end of the war in as good condition as when it had been accepted by the Government. As most of the sailors who were sick were sent to this hospital I visited it day after day, and though a Protestant minister, I could not have been more warmly welcomed had I been of their faith.

From inexperience they rapidly advanced until they were nurses to whom might safely be confided the care of even the most dangerous cases. And such nurses! They were veritable angels of mercy in their ministrations to men who were in every degree of sickness and who were suffering from every sort of wound. And the men grew to love their sweet, smiling faces, and they wondered how human beings could treat so gently, and how human hands could so softly brush away the cares from their fevered brows. Then their hands were ever ready to write long letters to the homes that could not otherwise have heard from husbands, fathers and sons whose arms were weakened and whose nerves were unsettled. And they never complained of weariness, though sometimes their faces spoke of overwork in a slight intensified pallor that came from long vigils of watching, that were frequently followed by additional hours of prayer. And they never apparently were dissatisfied, claiming that the pleasure of helping others for Christ's sake was in itself its own recompense.

Rev. Mr. Helms, in "Christian Advocate" (Methodist).

Dominican Sisters.

As early as 1206, before the foundation of his Order, St. Dominic had established a convent of eleven Nuns at Prouille, under a modified form of St. Augustine's Rule. Pope Honorius III. gave his approval, in the year 1218, to the extension of the Order to women. The Second Order of Dominicans, was one of the strictest in the Church. Besides the austerities which they practised in common with their brethren of the First Order, they were bound to rigid cloister, and to long hours of prayers. They were intended to be contemplatives, but they afterwards undertook the education of young girls. The Third Order of St. Dominic grew out of the institution of the "Soldiery of Jesus Christ," which St. Dominic founded in his life-time, for married men who showed desire to undertake the work of protecting the Church, reclaiming her ancient rights, recovering property of which she had been despoiled, and repressing heresy, and for the wives of these men. To this Third Order belonged the canonized saints Catherine of Sienna and Rose of Lima, and the Beatified Columba of Riete, Ingrida of Sweden, Margaret of Hungary, and many others.

In 1218, St. Dominic went to Rome, and was asked by Pope Honorius III. to collect together into one large convent several small communities dispersed through the city. After some opposition, St. Dominic succeeded in uniting the Sisters of the various houses, and established the convent of St. Sixtus in 1219. Later the Community was transferred to Mount Magnanopoli, as the former site proved unhealthy. From these two foundations the Order spread rapidly throughout Italy, France, Spain, Portugal, Germany, Russia and the Indies. In our day the Order flourishes throughout the world. In some of its monasteries various relaxations exist, while in others the primitive Rule of St. Dominic is observed. Two such monasteries in which the primitive Rule is observed, exist in the United States; the monastery of St. Dominic, Newark, N. J., and Corpus Christi Monastery at Hunt's Point, Bronx, N. Y. In both these communities the devotion of the Perpetual Adoration is observed and the Blessed Sacrament is exposed day and night. The Sisters lead an austere life, observing the rigorous fasts of the Rule, and rising at midnight to recite the Divine Office.

In 1880, the Community of Dominican Sisters, known as the American Congregation of St. Catherine de Ricci, was founded in the diocese of Albany by Bishop McNerny. The object of the Community is to give retreats to ladies and young girls; prepare children and converts for the Sacraments; to offer their lives in prayer and penance to God for the conversion of sinners, especially drunkards and blasphemers. The Sisters have an independent House at Saratoga, N. Y., and a house at El Vedado, Havana, Cuba. They also have a retreat house and home for working girls in Philadelphia, and take charge of the Catholic Guild, which comprises work-rooms for poor women, technical classes, sick visiting, etc. The mother house is at 886 Madison Ave., Albany, N. Y. Prioress, Sister M. Loyola of

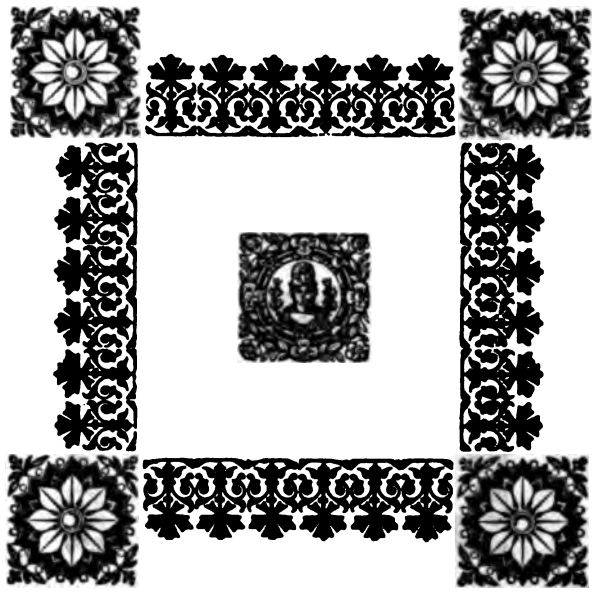
Jesus. In other Dominican Monasteries of the Second Order in this country the nuns follow the mitigated observance, and in some cases devote themselves to the education of youth and the care of parish schools. There are many communities of the Third Order of St. Dominic in the United States. The mother house and novitiate of the Third Order of St. Dominic, forming the Congregation of the Holy Rosary, is at St. Clara's Convent, Sinsinawa Mound, Wis., founded in 1847, by Very Rev. S. C. Mazzuchelli, priest of the Order of St. Dominic. Mother M. Emily Power, O. S. D., is mother-general. The St. Clara College and Academy is one of the largest in the country. The sole end of the rules governing the college is to strengthen and develop the moral character, and the manner of enforcing them appeals especially to honor, conscience and religion. No pains are spared by the nuns to form both heart and mind, and to cultivate the virtues which should adorn every Christian woman. The Dominican Nuns teach parochial schools in Boston, Lowell, Watertown, Waverley, and Lawrence.

The Order of the great St. Dominic is illustrious for its fruits of sanctity. St. Catherine of Sienna edified the Church by her wonderful virtues and piety. She was born at Sienna in 1347, and entered a convent when a mere child. She saw numberless visions and wrought many miracles. She died in 1380, when thirty-three years old, and was canonized by Pope Pius II. in 1461.

St. Rose of Lima, the first canonized saint of the New World, was born at Lima, in South America, in 1586. She was christened Isabel, but her beauty won for her the title of Rose, and she was indeed a fair flower of sanctity. As a child, while still in the cradle, her heroic silence under a painful surgical operation proved the thirst for suffering already consuming her heart. At an early age she took service to support her impoverished parents, and worked for them day and night, but in spite of all her hardships and austerities, her beauty increased, and she was admired by all. From fear of the sin of vanity she cut off her hair, and blistered her face with pepper. For further security she enrolled herself in the Third Order of St. Dominic, took St. Catherine of Sienna as her model, and redoubled her penance. Her cell was a garden hut, her couch a box of broken tiles. More than once when she shuddered at the prospect of a night of torture, a voice said, "My Cross was yet more painful!" Under her habit Rose wore a hair-shirt studded with iron nails, while, concealed by her veil, a silver crown armed with ninety points encircled her head. Her body was racked by the pains of sickness, she was insulted and persecuted by her friends, and for fifteen years suffered fearful desolation of spirit. Yet she never lost the sweet calm of her soul; clinging to God by bare faith, she cried out year after year, "Lord, increase my sufferings, and with them Thy love in my heart." The Blessed Sacrament seemed almost her only food, and her love for It was intense. All her sufferings were offered for the conversion of sinners. She died in 1617, when thirty-one years old.

Little Sisters of the Assumption.

MOTHER HOUSE at Rue Violet, Grenelle, Paris, France. Convent at 312 East 15th Street, New York City. Founded in 1891. Sister Marie du Christ, superior. The Little Sisters nurse the sick poor in their own homes, night and day; they do the cleaning, cooking, take care of the children, and endeavor to keep the family together while nursing the sick member. They accept no pay from their patients, not even their food; and the poorer the case the more certain it is to receive immediate attention, without regard to creed or nationality. Also a new foundation (1900), at 125 West 130th Street, New York City. Sister Marie St. Vincent, superior. Professed Sisters, twenty-one; postulants, four.



Institute of Mission Helpers.

MOTHER HOUSE, 416 West Biddle Street, Baltimore, Md., Mother M. Joseph, superior. At the mother house there is Perpetual Exposition of the Blessed Sacrament. All the prayers, labors, sufferings and penances of the Mission Helpers of the Sarced Heart are offered for the spiritual end of the Community, viz: To advance the perfection and assist in the santification of the priesthood.

Founded in 1888 with the approbation of His Eminence Cardinal Gibbons. The Sisters are a Missionary Community (white), who visit the sick and poor in their homes, and give religious instruction to children and adults. The Sisters do not have day schools. They have eighteen catechism classes through the State. Many converts and also Catholics who are deficient in the knowledge of our holy faith are instructed and prepared for the Sacraments. The Sisters also visit the public institutions, jails, penitentiary, hospitals, etc., in Washington, D. C., and Baltimore, having about eight hundred children under instructions. Branch houses, Trenton and Atlantic City, N. J.: San Juan, Porto Rico. Forty-eight Sisters in Community.

Little Sisters of the Poor.

It has been truly said of these Sisters that though little in name, they are great in good works. This admirable institute was founded in 1840 by the Rev. Father Le Parlieur, of St. Servan in Brittany, aided by four women of humble birth, Marie Augustine, Marie Thérèse, Jeanne Jorgan, and Fanchon Aubert, for the relief, support and nursing of aged or infirm poor people. These good women went begging from door to door in behalf of their poor, and very few people turned them away empty-handed. According to their constitutions and their vow of hospitality, the Little Sisters are obliged to serve their old people first, and take for themselves what remains. Their house became too small to accommodate the needy, and they decided to build a larger one. They had the ground, and about ten cents in the treasury. They placed the coin at the feet of a statue of Our Blessed Lady, and set to work in person, digging the foundations and gathering stones and bricks. The workmen in the town, touched and perhaps ashamed at the sight, offered their services after working hours, and gifts of money came pouring into the treasury. A fine building was soon erected. At the end of 1846 the new Society had sixteen Sisters and three houses.

They next established themselves at Tours, then at Paris, and gradually spread all over France. Cardinal Wiseman invited them to London, and there they began a great work for the aged poor. On July 9, 1854, the Order was solemnly approved by the Holy See. The Congregation has now spread throughout the world. It possesses many houses in the United States. "The little Sisters of the Poor," says Rev. Charles Warren Currier, "form one of the most admirable religious congregations in the Catholic Church. With a truly self-sacrificing spirit they have continued to devote themselves to a life of mendicity, not in their own behalf, but in that of the unfortunate creatures to whom their lives are consecrated."

The object of this Community is to provide a permanent home for respectable old people of both sexes, without distinction of creed or nationality, if destitute, of good moral character, and at least sixty years of age. This charity appeals to the sympathies of the entire community. It matters not of what religious faith a person may be, the care of the aged is considered a sacred obligation, and that the human heart universally responds to petitions in behalf of such a cause is plainly demonstrated by the success that has crowned the efforts of this noble Order of religious.

Their black habit has become familiar to the people of Boston.

The first home of the Little Sisters of the Poor in Boston was in two adjoining houses on Springfield Street. After remaining here for two years, the institution was moved to its present location in Roxbury, near St. Patrick's Church. A new building was soon erected on the spacious grounds, and wings and a chapel have since been added, the whole constituting a model establishment where two

hundred and twenty men and women are tenderly cared for. The Sisters also have a large institution in Somerville. The mother house is at St. Peru, France. The American novitiate is at Queens, L. I., Brooklyn, N. Y. There are six hundred and thirty Sisters in this country in charge of forty-five houses, and more than nine thousand inmates.

Ladies of the Sacred Heart.

THE Ladies of the Sacred Heart is a teaching Sisterhood that was founded in Paris in 1800 by Madame Sophie Barat, who wisely governed the Order for nearly half a century. The Community follows closely the Rule of the Society of Jesus. It was approved by Pope Pius VII. in 1826. The members of this Society devote their lives to the Christian education of youth by conducting boarding and parochial schools. Its Rule was drawn by the learned Father Varin. The members of the Sacred Heart are a community of cloistered religious, though instead of being confined to one particular house, they make frequent changes, and are liable to be sent, at very short notice, to distant places. The aim of the Religious of the Sacred Heart is to give to their pupils an education which will prepare them to fill worthily the place for which Divine Providence destines them. The training of character and cultivation of manners are therefore considered of primary importance.

From the excellent sketch of the saintly foundress, "Life of the Venerable Madeleine Barat," we have compiled the following brief article:

Sophie Madeleine Barat was born at Joigny, in Burgundy, in 1779. Her brother was a priest, and he directed her education. About the year 1800 Father Varin met Mademoiselle Barat, whose brother was a member of his Society. With her coöperation, Father Varin established a small congregation of women whose work was along the same lines as that of the Society of the Sacred Heart, which served as a substitute for the suppressed Society of Jesus. On November 21, 1800, the new Order consecrated themselves to the Sacred Heart of Jesus. The first house was opened at Amiens, with Mademoiselle Loquet as superior, but she resigned in a short time and was succeeded by Sophie Barat. After a hard struggle for a few years, the little Community triumphed, and prospered. In 1815, the Constitutions prepared by Father Varin were accepted. They decided that the superior-general should hold her office for life, and that, besides the usual three vows of religion, a fourth should be added — that of stability.

The Ladies of the Sacred Heart were introduced into America by five members from France, who came to Florrisant in Missouri, and from there spread over the country. In 1841, they established a house in New York, and their first superior was a Russian princess, Madame Elizabeth Gallitzin. She died in Louisiana in 1843. In the life of Venerable Madeleine Barat, we read the following account of the establishment of the American mission:

"On the 14th of January, 1817, Monseigneur Dubourg, Bishop of Louisiana, who was then at Paris, came to see the Mother General. It so happened that Mother Duchesne was portress that day. She opened the door to him, and went to announce his visit to her superior. She could not help saying to Mother Barat, 'This is the hour of Providence. I do beseech you, dear Mother, do not lose the opportunity. You have only to say one word. I implore you say it!'

The Mother General answered, 'My child, if Monseigneur gives me an opening, I can talk over the subject with him. I shall know by that sign that it is God's will.' In that first interview, the Bishop did not allude to the subject. He only proposed to say Mass the next day. After that Mass, Mother Barat sat and conversed with him while he breakfasted, and he began at once to speak of America and his diocese, and then said how glad he should be to have Daughters of the Sacred Heart there. Mother Barat replied, 'When such a thing becomes possible, Monseigneur,' I shall have some one quite ready to go, and she spoke to him of her friend's vocation. The Bishop was delighted with what he heard, and asked to see her. Mother Duchesne was sent for. She felt that her prayers were answered, but she could not find a word to say. All she could do was to kneel at the Bishop's feet, and ask his blessing. This brief interview filled both the Bishop and herself with hope, and she found that that very moment a pain in the side she had suffered from for fifteen years suddenly disappeared. Light and strength seemed to have both been simultaneously vouchsafed to her, but nothing was yet decided. Many difficulties attended the affair, and as the Bishop was leaving Paris for a little while, the ultimate decision was delayed till his return. In the meantime he went to seek for apostles and assistance for his distant flock. All that she saw and heard of this holy prelate served to increase Madame Duchesne's zeal. He was above all things a missionary. After laboring greatly in the South, he had been named Vicar-Apostolic of New Orleans, and, in 1815, the termination of the war between America and England enabled him to come to Europe. He was consecrated Bishop at Rome, and thence returned to France. In Italy he had secured the assistance of several priests and young clerics who were to accompany him to America. At Lyons, where he stopped on his way, he had not only inspired many of the clergy with a missionary spirit, but sown also the seeds of one of the greatest works of the Church in this century, for it was his eloquent, fervent preaching that gave rise to the Association of the Propagation of the Faith. . . . . Forty missionaries, whom he had persuaded to sail with him, were preparing for the New World a fresh effusion of the Holy Ghost. Mother Duchesne was watching the advance of spring, and impatiently longing for the return of the servant of God. He arrived on the day after the feast of the Ascension. The Bishop was determined to obtain from the Mother-General a definite answer. She was not quite prepared to give it, hesitated and asked for another delay. It almost seemed as if Mother Duchesne's hopes were again doomed to be deceived. After many fruitless entreaties, the Bishop was taking a sorrowful leave of the Superior; she was accompanying him to the door, and both were sad and thoughtful. Just then, Mother Duchesne appeared, guessed what was going on, threw herself on her knees before her Superior, and with her hands clasped together, exclaimed, 'Give your consent, dear Mother, give your consent.' The Reverend Mother prayed an instant in silence; God at that moment sent a ray of light into her soul; she understood it was His will, and her hesitation was over. 'I grant you your request, my dear Philippine,' she said, 'and I will immediately occupy myself in finding companions for you.' The American mission had been carried by storm. It was agreed upon with the Bishop that in the course of the following spring, a colony of the Sacred Heart would embark for

"THE LITTLE FLOWER,"
A FAMOUS CARMELITE NUN.

"O MY GOD, THY LOVE HAS GONE BEFORE ME, EVEN FROM THE DAYS OF MY CHILDHOOD. IT HAS INCREASED WITH MY GROWTH, AND NOW IT IS AN ABYSS AND I CANNOT SOUND ITS DEPTHS."

Ladies of Loretto.

DURING the seventeenth century some English and Irish ladies were obliged to seek refuge on the continent, as they were persecuted because of their loyalty to their religion. They settled in Munich, and encouraged by the Duke of Bavaria they founded a society whose object was the education of children. They took the usual three vows, and dedicated themselves to the Blessed Virgin Mary. They were called the Ladies of Loretto, and they were approved in 1782, by the Holy See. In 1816, Pius VII. dispensed the Order from obedience to a common superior-general, and placed them under the direction of the bishop of the diocese where each house might be established.

The founder of the Order was Mrs. Mary Teresa Ball, an Irish lady, who took for her pattern the Rule and customs of the Institute of the Blessed Virgin Mary, an English Order, in the York house of which community she had been trained to regular discipline during seven years, and made herself fully acquainted with the excellent system of female education there practised. Returning to Ireland, and supported by the approbation of Archbishop Murray, Mrs. Ball purchased a large mansion at Rathfarnham, near Dublin, and in November, 1822, began the institution which has since become so well known in Dublin as the Convent of Our Lady of Loretto. There are many convents of these nuns in Ireland. In 1841, a colony of eleven Sisters went to India, and, with the aid of Archbishop Carew, established themselves in Calcutta, whence they have sent out several branches. In 1845, the Order was introduced into the Mauritius, and two years later a colony of nuns was established at Toronto, Canada, and from there spread to many places in the British provinces. The general mother house is at Munich, Bavaria. The mother house for the New World is at Toronto, Ont. There are sixty-five Sisters in charge of three academies, seven schools, and twenty-five hundred pupils.

Order of St. Casimir.

THE writer in *The Pilot*, has the following sketch of the latest Congregation of Sisters:

A new religious educational institute, the Order of St. Casimir, has just been begun by the Rt. Rev. J. W. Shanahan, D. D., Bishop of Harrisburg, Pa., for the schools of the Lithuanian Catholics, now so numerous throughout the United States. These people have been driven to America in great numbers by the tyranny of the Russian Government, and they come hither ordinarily ignorant of our language and customs, with wily Socialists and Anarchists seeking to entrap them into organizations opposed to all government. The Lithuanians are devoted, Catholics — it is for the faith they have suffered — and they have proved, thus far, loyal and law-abiding citizens. To head off possible dangers to their children they have desired special schools in which the faith of their fathers may be conserved, and the path to good citizenship made plain.

Under the leadership of their priests, the Lithuanians, especially in Pennsylvania, where they are most numerous, organized to raise a fund for the education of a new body of religious teachers. Bishop Shanahan laid the desire of the people and their readiness to provide means to the end before the Propaganda in Rome, and was authorized to establish a new religious teaching institute. Its foundation members made their first preparation at the well-known training school at Ingebohl, Switzerland, and then received their religious formation at the hands of the Sisters of the Immaculate Heart of Mary, at the mother house, Mt. St. Mary's, in the Scranton diocese. These three young religious, trained for their life of labor and sacrifice, and well-versed in the English as in the Lithuanian tongue, recently made their vows with impressive ceremonies at the convent above named, Bishop Shanahan officiating, and priests of the Lithuanian and of other race-lines present.

The mother house of the new religious is at Mount Carmel, Pa., and here they will at once begin to exercise their vocation. To encourage the foundation Sisters in their great enterprise, Bishop Shanahan reminded them of the marvelous way in which God brings good out of evil, as exemplified in the exile of the Sisters of Christian Charity who were driven from Germany during the Kulturkampf. This Community was founded by Pauline Mallinckrodt, sister of the eminent German statesman of the same name, during the first half of the nineteenth century. The little band which came to Wilkesbarre, Pa., thirty-three years ago has increased to nearly one thousand, with houses all over the United States, and even in South America. Of course religious persecution is a thing of the past in Germany, Kaiser Wilhelm showing much favor to all Catholic enterprises, and even giving his own name to the Catholic University at Muenster, now the Westphalian William University.

A distinctly American foundation of less than twenty years ago might also be recalled for the heartening of the Sisters of St. Casimir. In 1889, in conjunction

with Archbishop Ryan, of Philadelphia, Mother Katherine Drexel founded the Sisters of the Blessed Sacrament, for the Christian education of two races even more in need than the Lithuanians of such aid. This institute has now flourishing missions for the Indians and the Negroes, not only in Pennsylvania, but in Virginia, Tennessee, New Mexico and Arizona.

It is a joy to the faithful American Catholic to see the resourcefulness of his Church in this great land, and to realize that here it is destined to an expansion beyond hope or dream, however enthusiastic.

Sisters of Notre Dame.

THE Sisters of Notre Dame were founded at Amiens, France, in 1803, by the Ven. Marie Rose Julia Billiart and the Viscountess Maria Blin de Bourdon. Marie Julia Billiart was born in Civilly, a village of Picardy, in 1751, and she was early inspired by divine grace to take up the Cross of Christ. In her sixteenth year she began to feel the chastening rod of her Heavenly Father. First came reverses of fortune in her family, and then her health began to fail. During the French Revolution she was even deprived of the ministrations of her holy religion, and this was the hardest blow of all to bear. In 1794, she met her friend, the Viscountess Blin de Bourdon. This lady, at an early age, resolved to renounce the world, and during the Revolution she was imprisoned with her family, and released after the death of Robespierre. A strong attachment sprang up between the two women, although they were of different social ranks, and several other pious young ladies soon joined them in their works of charity and piety.

In 1803, Julia and two companions rented a house at Amiens, for the purpose of instructing poor children. A year later, the two foundresses, and Catherine Duchatel of Rheims, made a vow of chastity, and thus began their Congregation. Father Varin, their spiritual director, gave them their first Rule, and encouraged them to persevere. The little Community began to increase, and the house became too small to accommodate the Sisters and the pupils. A larger house was hired, and in less than a year the Community numbered thirty-seven Sisters. Later Mother Julia opened a house at St. Nicholas, in the diocese of Ghent; and in 1807, the house at Namur was opened, with Mother St. Joseph Blin as superior. Mother Julia had some misunderstanding with the ecclesiastical superiors at Amiens, and the result was that she moved to Namur, which became the mother house of the Sisters of Notre Dame of Namur. In 1812, the Bishop of Amiens acknowledged that he had made a mistake and requested Mother Julia to return with the Sisters to Amiens, but as she could not do this for various reasons, he appointed her as Superior-General of all the Sisters of Notre Dame. At her death in 1816, Mother St. Joseph Blin, her first associate, succeeded her as superior-general. The Rule of the Order is that of St. Ignatius, and their object the education of youth.

The Sisters came to the United States in the latter part of 1839, at the invitation of Bishop Purcell, of Cincinnati. This foundation in the Far West became very flourishing, and on November 12, 1849, three Sisters came from Cincinnati, and started a convent and girls' school attached to St. Mary's Church. Father McElroy, S. J., was the pastor. A few months later three more Sisters came, and in 1852, another house was hired, and after frequent changes, a new building was erected on Lancaster Street for a convent and academy, in 1859. The success that crowned the efforts of the Notre Dame Sisters in establishing a private school was due to the fact that it at once found favor with Catholic families who were seeking the

higher education for their daughters that before this had been accessible only at distant and expensive boarding schools, and the increase in attendance was such that the present fine building on Berkeley Street was built in 1864. This school has deservedly won a high reputation. The courses of study range from primary grades to preparation for college, and pupils have the advantage of an education that is both practical and cultured. In its management this school is considered very strict and thorough, yet in the exercise of discipline it is both wise and discreet. It accommodates one hundred and fifty pupils, and there are seventy-five nuns in the convent; of this number many are employed in the parochial schools. The interior of the Notre Dame School is cheerful and attractive. The library contains five thousand volumes; there is a beautiful chapel, and a large exhibition hall. A beautiful enclosed garden affords opportunity for open air exercise at recess. An old German priest once said of the institution, "When I see a house like this, so clean, silent and orderly, I feel that there is but a curtain between me and heaven!" Of Sister Alphonse Marie, the foundress of the academy, it has been said, by one who knew her well, "that she was gentle, generous and just; sympathetic, discerning and prudent; of wide culture and rare judgment. With these qualities of heart and mind were united the solid virtues of a true religious, and the untiring devotedness of a loving mother." Even at his day, the younger Sisters venerate the books and furniture that once belonged to her, and her memory is revered by all.

The training school for teachers of the Notre Dame Order, in the Boston diocese, is in the convent at Waltham. This is the Notre Dame Novitiate for the East. The convent is a large building, and has an enclosure of ten acres. Here the person desiring to devote her life-work to teaching in this Order, is thoroughly fitted for the task, and schooled in the duties of the life of a religious. The habit of the Notre Dame Sisters is black.

The Notre Dame Academy in Roxbury is a boarding school that ranks high as an educational institution. There are about one hundred and twenty pupils and fifty Sisters; some of the latter teach in the parish schools. The foundresses of this academy came to Roxbury in 1854, and first taught school in the basement of St. Joseph's Church. Their first home was in a small frame building, and their first school exhibition was held in the garden adjoining this house. In 1855, foreseeing the need of larger quarters, the Superior, Sister Mary Aloysius, had plans drawn up for a new building, and in 1857, when one of the wings was completed she took possession of it, with eighteen boarders. The central part was finished in 1866, and the structure, as it stands to-day, was completed in 1885. Among the regulations of the academy is that the pupils shall wear a uniform dress of plain black. The Sisters of Notre Dame also conduct an academy in Lowell. The Sisters have houses in the archdioceses of Boston, Cincinnati, Philadelphia, Baltimore, San Francisco, and in the dioceses of Columbus, Harrisburg, Peoria, Providence and Springfield. Trinity College, Washington, was opened November 6, 1900. There are fifteen hundred Sisters in charge of eighteen academies, fifty parochial schools, and thirty thousand, five hundred pupils, in the places named. The novitiate and scholasticate for the West is at San Jose, Cal.

School Sisters of Notre Dame.

THE School Sisters of Notre Dame is a religious society devoted exclusively to educational work. The founder, Blessed Peter Fourrier, was born in Lorraine, 1565. At the age of twenty he entered the Order of the Canons Regular at Chaumouzey, and there found himself in a corrupt monastery. He led a life of the strictest observance amidst luxury and scandal, and endured many bitter trials from his relaxed brethren. In 1597, he was appointed to the poor parish of Mattain court, where his zeal and charity won the hearts of his flock, who again approached the sacraments frequently, and eagerly adopted the devotion in honor of the Immaculate Conception which he established among them. To provide for their temporal interests he set up a savings bank, an insurance company, and a court of justice, where claims might be equitably settled without going to law. He gave himself to the care of one poor parish, seeking only the salvation of his flock; yet by that hidden work he became a saint, and founded those noble institutes which have spread over the Christian world. His flock were indeed his children. "It is true," he said one day to his brother, and whom he dismissed in order to attend to a poor parishioner, "it is true you are my brother, and my nearest earthly relation, but this is my child, who would accuse me before God of injustice, did I not give him the preference over you!"

Blessed Peter concluded that it would be a desirable thing to introduce pious men and women into the parish who would teach the poor children, looking to God only for reward. About this time he met Alice Le Clerc, who was, under his direction, to establish later the Congregation of Notre Dame. She was beautiful at this time, and given over to worldly pleasures, but Blessed Peter's influence at once changed her life, and she took a vow of chastity. She wished to enter the religious life, but none of the existing orders seemed to attract her, and she determined to establish a new one. Three young women joined her, and thus the foundation of her Order was laid at Poussey in 1597, the Sisters devoting themselves to the gratuitous instruction of poor children, and Alice became superior. The first four Sisters of the Order were Alice Le Clerc, Gauté André, Jeanne de Louvroir, and Claude Charvenel. In 1603, Mother Alice opened a new house at Nancy, and this was followed by several others. Paul V. approved the institute in 1615. The Sisters follow the Rule of St. Augustine; they recite the office of the Blessed Virgin, and fast on certain prescribed days of the year. Blessed Peter Fourrier was elected General of the Regular Canons of Our Saviour, and died in Burgundy, in the year 1640, when he was seventy-six years old. He lived to see thirty-two or more flourishing houses of the Congregation of Notre Dame. He was beatified on January 10, 1730, by His Holiness, Benedict XIII.

The School Sisters of Notre Dame began their work in America in 1848, in Baltimore, where an academy and boarding and day school was established by six Sisters, from the mother house in Munich, Bavaria. Later, they were

reinforced by eleven more Sisters. Mother-General Theresa, before returning to Europe, established several houses in different cities. In 1850, Sister Caroline, a young religious of great ability, was appointed vicar-general of the Congregation in America, and was "for forty-two years a mother and superior whose equal is not often found in any community." From these small beginnings the Congregation has grown to be one of the foremost teaching Orders in the United States — in fact the largest Order exclusively devoted to teaching. In 1850, the mother house was founded at Milwaukee, and in 1876, two provinces were formed and the convent at Baltimore became the mother house of the Eastern province. In 1897, a third province was formed of the Southern missions, with a mother house near St. Louis. The government of the Congregation is in the hands of a Commissary-General, and Mother Mary Clara at present fills the position. There are more than three thousand Sisters and novices, in charge of two hundred and forty-seven houses, and ninety-six thousand, four hundred pupils.

A writer in the *Catholic Citizen* a few years ago, in an article on the history of this great Order, pays the following tribute to the late Mother Caroline, the first Commissary-General of the Order. "It seems next to impossible to overrate her merits, for it is exceedingly difficult to find a person that had greater clearness of mind, energy of will, love of heart, nobility of character, ability of government to bestow upon a great cause, such as the foundation of a great religious community certainly is, and bestowed them as entirely and generously as Mother Caroline has done. Her memory will never die, certainly not in the hearts of her daughters. They will forever continue to thank Divine Providence for having given them a Mother Caroline, so eminently qualified to put the vast structure of their Order on such solid foundations, that though deprived of her guidance, at once so firm and gentle, so courageous and wise, they look with confidence into the future of their Congregation. The work of a Mother Caroline, so able, so good, so saintly, cannot but be the work of God, and therefore, sure of His further blessing and protection."

The curriculum of the Sisters is so arranged as to give a solid, and, at the same time, a thoroughly accomplished education. The object of the Institute is to train and unfold harmoniously all the faculties of young girls, giving them a well-rounded development that will enable them to cope successfully with all the emergencies of life.

Sisters of the Third Order of St. Francis.

AFTER instituting the Order of Friars-Minor and that of the Clarisses, St. Francis founded the Third Order, which he called the Order of Penitence, and in the year 1221 composed the Rule. In twenty chapters it contains a summary of the maxims of the Gospel. The first female Tertiary of the Order of St. Francis to take solemn vows was St. Elizabeth of Hungary. She was the daughter of the king, and was born in the year 1207. Her aunt was the noble St. Hedwige, Duchess of Silesia, who led a most austere and holy life in a royal palace amid pomp and ceremonial.

When Elizabeth was four years old, she was betrothed to Louis, son of the great and good Herman, Duke of Thuringia, a lad of eleven years, and the two children were brought up together as brother and sister. As long as the good Duke lived, he proved a kind friend to the little Elizabeth, but when she was nine years old, the duke died, and all was changed. The mother and sister of Prince Louis were both worldly women, and they treated Elizabeth with great unkindness, and encouraged by the example of the Duchess, the ladies and courtiers of the court ridiculed the young girl, but accepting all this as a cross, she increased in piety and humility, spending whole days in prayer, and giving all she had to the poor. Prince Louis was very devoted to Elizabeth, and she never left him without necessity, and when he was absent from the court she laid aside her royal robes and lived in retirement. "As the lily among thorns," writes the Count de Montalembert, in his beautiful life of the Saint, "the innocent Elizabeth budded and bloomed in the midst of bitterness, and spread all around her the sweet and fragrant perfume of patience and humility."

When Louis became Duke of Thuringia, on becoming of age, the young couple were at last happily married. The young prince was in every respect worthy of his beautiful bride, and he ever practised the virtues of his favorite motto, "Piety, chastity, justice towards all." Once as St. Elizabeth was descending a steep path from her castle to the town, carrying in the folds of her mantle bread and meat for the poor, she met her husband returning from the chase. The Duke gently opened the mantle to see what she was trying to conceal, and found in it the most beautiful red and white roses, although it was in the winter season. He took one of the miraculous roses, and careful y preserved it all his life.

St. Elizabeth was the first in Germany to join the Third Order of St. Francis. Not content with receiving daily numbers of the poor in her palace, and relieving all in distress, she built several hospitals, where she personally served the sick, dressing the most repulsive sores with her own hands.

Prince Louis went to the Holy Land, with many other noble rulers and knights,

to wrest our Lord's sepulchre from the infidels, and in a few months was killed in battle. After his death, his brothers, who wished to rule in Thuringia, drove Elizabeth and her children from the palace, penniless and destitute. She was forced to wander through the street with her little children, a prey to hunger and the severe cold, but she gladly welcomed all her sufferings for Christ's sake, and continued to be the mother of the poor, converting many by her patience in affliction and the example of her holy life. After a time her husband's relatives repented of their cruelty, and restored to her a part of her wealth, but this St. Elizabeth devoted wholly to charity, and practised the virtues of holy poverty and charity for the remainder of her life. At the age of twenty-four she was called higher to her reward.

From its beginning the Third Order has produced a great number of saints, among whom were St. Delphina, St. Elizabeth of Portugal, St. Bridget of Sweden, St. Frances of Rome, St. Angela, St. Rosa of Viterbo, and Blessed Coletta, of Corbie. The acknowledged foundress of the nuns of the Third Order of St. Francis is Blessed Angelina of Corbara.

Father Currier, in his admirable "History of the Religious Orders," writes: "Blessed Angelina of Corbara was born in 1377 in the kingdom of Naples, and from her earliest years gave evidence of great piety. In obedience to the will of her father she married the count of Civitella, but without prejudice to her virginity, for both herself and her husband bound themselves by a vow of chastity, and lived as brother and sister. After the death of the count, Angelina, together with her maids, took the habit of the Third Order of St. Francis. After enduring many persecutions, she founded a monastery of the Third Order at Foligny, with the consent of the Bishop and of Pope Boniface IX., in 1397. In 1421, her Religious, with permission of Martin V., began other foundations in various parts of Italy. The same Pope, by a Bull of 1328, united all these monasteries into one congregation, permitting the nuns to elect one of their number as superior-general, who was to be also subject to the Friars-Minor of the Observance. In 1459, the office of General in their Congregation was suppressed by Pius II. They nevertheless remained subject to the Observantines until 1481, when they passed over to the jurisdiction of the Amadeists, who also formed part of the Franciscan family. But these latter religious being suppressed, some of the convents of the nuns returned to the jurisdiction of the Observants, while the rest became subject to the bishops of their respective dioceses. Blessed Angelina had died many years before, in 1435, in her convent at Foligny. The monasteries of her Order began gradually to follow different observances, being placed under separate jurisdictions."

Numerous congregations of women belonging to the Third Order of St. Francis, have been established. The Sisters of the Third Order Regular of St. Francis conduct establishments in the archdioceses of Cincinnati, St. Louis, and in the dioceses of Covington, Indianapolis, Kansas City and Peoria. The Community was founded in 1851 by Mother M. Theresa of Vienna, Austria. It was incorporated in 1885 under the legal title of Sisters of St. Francis of Oldenburg and the constitutions were approved by the Holy See in 1892, and received their final approbation in 1899. There are five hundred Sisters and fifty novices, in charge of fifty-nine academies and parochial schools in the United States, with eleven

thousand, three hundred pupils. The mother house is at Oldenburg, Ind. The superior-general is Mother M. Olivia.

A Congregation of the Third Order was founded in Philadelphia in 1855, by the late Bishop Neumann. John Nepomucene Neumann was born in Bohemia, March 28, 1811. His mother was a pious woman, devoted to Mary, and John was early trained in good habits. After completing his course in the college at Prague, he felt a call for the Missions in America. He was ordained in New York, and his first charge was the parish of Williamsville, in the western part of the state. The parish was fifty miles in extent, and the young priest spent much of his time travelling from one point to another. In 1840, he joined the Redemptorist Order, with the consent of Bishop Hughes, and filled various positions of honor until he was appointed provincial of the Order. When Bishop Kenrick was promoted to the See of Baltimore, Father Neumann was selected as Bishop of Philadelphia. He was reluctant to accept the honor, but he was over ruled peremptorily, and consecrated in 1852. On a visit to Rome he asked permission of Pius IX. to introduce Dominican Sisters into his diocese, but His Holiness suggested that he establish a branch of the Franciscan Order. On his return to America, he formed a community of the Conventual Franciscans from Germany, and prepared their constitution for them. Mother Mary Frances was the first superior, and in a few years four more houses were established. The Sisters devote themselves to the care of the sick, the orphans, and the education of children. A new compilation of rules and constitutions was drawn up in 1880. The saintly founder of the institute, Bishop Neumann, died in 1860. In 1884, steps were taken to introduce the process of his canonization. The Sisters conduct establishments in the archdioceses of Baltimore, Boston, Oregon City, and Philadelphia, in the dioceses of Altoona, Charleston, Cheyenne, Hartford, Mobile, Natchez, Nesqually, Providence, Trenton, Wilmington, and in the Vicariate-Apostolic of Indian Territory. There are seven hundred and fifty Sisters, and sixty novices, in charge of many hospitals, schools, etc.

The Daughters of St. Francis are the most numerous of all the orders. They are divided into twenty-six provinces or congregations, and all follow the Rule of the Third Order; but otherwise are entirely independent one from another. This does not include the Sisters of the Holy Family, San Francisco, nor the Marianites, St. Louis, because they do not go under the name Franciscan Sisters, although they keep the Rule of the Third Order. The Congregation of Philadelphia has six hundred and twelve Sisters, the Milwaukee four hundred and twenty six, and the Cincinnati province four hundred and twenty Sisters. There is a branch of Franciscan Sisters devoted to missionary work among the negroes, in Baltimore, and in Richmond, Va. The mother house is in London.

Sisters of Loretto.

THE Society of the Sisters of Loretto, or Friends of Mary at the foot of the Cross, is a distinctly American Sisterhood, having been founded in the year 1812 by Rev. Charles Nerinckx, a Flemish missionary priest. The birthplace of the Order is about six miles from the present mother house, to which the Sisters were transferred after the death of the saintly founder in 1824. The good priest had often regretted the carelessness of parents in neglecting the education of their children, and he resolved to remedy the evil by establishing a community of Sisters to instruct young girls not only in the elementary branches of learning, but in the principles of religion, as well. The first buildings were a group of rude log cabins, with a small chapel. The present academy is a large building, four stories high, with all modern improvements, located on a fine tract of about fifteen hundred acres of land on a hill, commanding a view of the surrounding country. A large concert hall and numerous music rooms are equipped with pianos, organs, harps and smaller instruments for lessons or practise. It is the oldest educational institution in Kentucky, yet thoroughly progressive and up-to-date.

The School prospering, the ladies in charge applied, through Father Nerinckx, to Rome for recognition as a religious body, and their request was granted. Bishop Flaget paid the following tribute to these pioneer Sisters: "These women sought for poverty in everything; in their monasteries, and in the plain neatness of their chapels. The plainness, the cleanliness, the simplicity of their dwellings and of their chapels, excited the wonder of their visitors. They were the edification of all who knew them, and their singular piety and penitential lives reminded one of all that we have read of the ancient monasteries of Palestine and Thebes." The original Rule given by the founder was too austere for this country, and it was later modified to suit the requirements of the time and the place, yet without affecting the original objects of the Community. From this centre in Kentucky have gone forth numerous colonies principally to Western and Southern states, to scatter the seeds of wisdom and piety. They have nearly six hundred active members and sixty-nine academies and parochial schools. Considerable educational work is accomplished. They have a flourishing institution at Florisant, Mo., established in 1847. The Sisters also have a large academy at Las Cruces, New Mexico. As educators the Sisters of Loretto aim at procuring the development of both mind and heart, and recognize moral training as an essential element of education. Some of their graduates have distinguished themselves in literature, others in the social world, while many display in the domestic circle their virtues and accomplishments. The mother house and novitiate are at Loretto, Nerinx P. O., Ky. The Superior-General is Mother Mary Praxedes Carty. The Sisters publish a fine magazine, *The Loretto Magazine*, a college journal.

Sisters of St. Benedict.

THE Sisters of the Order of St. Benedict have been for many centuries, the greatest educational, civilizing and Christianizing force in the Catholic Church. St. Benedict, blessed by grace as well as in name, was born of a noble Italian family, about the year 480. His sister, St. Scholastica, founded a nunnery about five miles from Mount Cassino, where St. Benedict wrote his Rule. She visited her holy brother once a year, and as she was not allowed to enter the monastery he went out with some of his monks to meet her at a house nearby. They spent these visits in praising God, and in conferring together on spiritual matters. St. Gregory relates a remarkable circumstance of the last of these visits. Scholastica having passed the day as usual in pious discourse, perhaps realizing that it would be their last meeting in this world, urged her brother to delay his return until the next day, but St. Benedict was unwilling to break his rule, saying he could not spend a night out of the monastery.

Scholastica finding him resolved, prayed to God to prevent his returning. Her prayer was hardly ended, when there happened such a storm of rain, thunder and lightning that neither the saint nor any of his companions could return. When he reproached her she answered, "I asked you a favor, but you refused me; I asked it of Almighty God, and He has granted it to me." The next morning they parted and three days later St. Scholastica died in her solitude. St. Benedict was then alone in contemplation on Mount Cassino, and raising his eyes up to heaven he saw his sister ascending in the shape of a dove. He had her corpse brought to his monastery, where it was laid in a tomb designed for himself. The death of St. Benedict occurred soon after that of his sister. He foretold it to his disciples and caused his grave to be opened and ready six days before. When this was done he fell ill of a fever and on the sixth day he was carried into the chapel, where he received the sacraments, and having given his last instructions to his disciples he calmly expired, having lived a holy life for sixty-three years.

Bishop Winner, O. S. B., after having succeeded in firmly establishing the monks of the Order of St. Benedict in the United States in 1846, introduced into this country the nuns of the same Order, and his efforts were crowned with great success. In 1852, the first colony of Benedictine Sisters came to this country from Eichstædt, Bavaria, and settled in St. Mary's in the diocese of Erie, Penna. Here the first convent was established July 22, of the same year, and named St. Joseph's. From here a number of independent convents were established through the United States. St. Joseph's Convent, St. Mary's, Penna., is the mother house as well as cradle of the Benedictines in this country.

The Benedictine Sisters of Perpetual Adoration is a very strict Order, following the Rule of St. Benedict. This Order was established in 1874, from Switzerland, and conducts houses in the diocese of St. Joseph, Mo. The main occupation of these Sisters is the Perpetual Adoration of the Most Blessed Sacrament day and

night, and the artistic embroidering and making up of all kinds of church vestments. The mother house and novitiate is at St. Scholastica's Benedictine Convent of the Perpetual Adoration, Clyde, Mo. The Superior is Mother M. John Evangelist. There are two other branches in the United States, the Oblate Sisters of St. Benedict, in South Dakota, and the White Benedictine Sisters of the Congregation of Mount Olive, in Arkansas. They conduct hospitals and schools, and do good work for the glory of God.

Sisters of the Presentation.

THE Order of the Presentation of the Blessed Virgin Mary was founded by the noble and saintly Nano Nagle in Ireland, in 1775. With two companions, Miss Fouhy and Miss Elizabeth Burke, she began her little community in Miss Nagle's small house in Cork. A few months later they were joined by Miss Mary Anne Collins, and a year later they received the religious habit, Miss Nagle taking the name of St. John of God. The Sisters were known as "Sisters of the Sacred Heart of Jesus," but after the death of the foundress, they assumed the name of Presentation.

Honora Nagle was born at Bally Griffin, Cork, in the year 1715, of respectable parents, and was sent to France to be educated. Her father's death, while she was at school, changed her plans, and she returned to Ireland. After the death of her mother and sister, she went to live with a brother, and inherited a large fortune from her uncle. She opened several schools, and devoted the money to the work, and in helping the poor, depriving herself even of the necessaries of life. She built a convent for the Ursulines, with the intention of joining the Order; but she found that the Ursulines, being an enclosed community, could not reach the children of the very poor, and although she continued her interest in their work, she laid the foundations for a new congregation in 1777. In the same year she pronounced the simple vows, and was appointed Superior. She died in 1784, after a holy and useful life. Pius VI. and Pius VII. approved and confirmed the Rules of the Order for the gratuitous education of youth, but in some cases they have undertaken the care of orphan asylums. The Sisters of the Presentation have spread through England, Hindostan, Australia, Tasmania, Ireland and the United States. The general mother house is at Bourg St. Audeol, Ardeche, France. The provincial house is at St. Hyacinth, P. Q. The Sisters conduct schools in Vermont, New Hampshire, Maine, Massachusetts and Rhode Island. There are one hundred and fifteen Sisters in the United States in charge of five thousand four hundred pupils.

Sisters of Providence.

THE founder of the Sisters of Providence was M. Jacques Dujaraie, who was ordained priest during the French Revolution. After the Concordat, he was appointed parish priest of Ruille-sur-Loir, and he became interested in the education of poor children. He persuaded two young women to teach them, and to attend the sick, and he built a house for them. Their work attracted attention, and in a short time they were joined by seven other young women. Afterwards they took the religious habit, and formed a community. In 1826, having developed several foundations, Mlle. du Roscoat was elected superior-general. In 1834, the Bishop of Mans drew up rules and constitutions for them. Besides the ordinary vows, the Sisters promised to devote themselves to the instruction of the young, and the care of the indigent. These vows are taken for five years. The Order is very numerous in France. The Sisters opened the first institute of their Order in America, October 22, 1840, under the direction of the Venerable Mother Theodore, at St. Mary's, near Terre Haute, Ind. Five other Sisters accompanied this venerable Mother to the then undisturbed forest of Vigo county. To-day their labors for Christian education are evidenced by the stately buildings of a noble institute which has for its object the higher education of young ladies and comprises three departments, Collegiate, Academic, and Preparatory. The Sisters conduct establishments in the archdioceses of Baltimore, Boston, and Chicago, and in the dioceses of Fort Wayne, Grand Rapids, Omaha and Indianapolis. There are eight hundred Sisters in the United States in charge of eighty-seven academies and parochial schools, two orphan asylums and one industrial school. The mother house is at St. Mary's of the Woods, Ind. Mother Mary Cleophas, Superior.

The Oblate Sisters of Providence were established in Baltimore in 1825. These Sisters conduct orphanages and teach in parish schools. The Sisters of Divine Providence were established in 1868, by Sisters from St. Jean de Bassel Loraine, at Castroville, but were transferred to San Antonio in 1896. The Order has charge of a number of schools for colored children in Louisiana. The Sisters of Providence of Kentucky were founded in Lorraine by the Venerable Jean Martin Moye, in 1762. They devote themselves to the education of young girls of all classes. The Community was established in Newport, Ky., in 1889. They have charge of the household of St. Mary's Seminary, Baltimore, St. Charles' College Ellicott City, Md., the Catholic University, Washington, and the Marist College in the same city. They also teach in academies and parochial schools. There is a branch of the Sisters of Divine Providence at Holyoke, Mass. The Sisters teach school and conduct asylums in the diocese of Springfield. There are one hundred twenty-one professed Sisters, forty novices, and seventeen postulants. The mother house is at Brightside, Holyoke, Mass. Sister Mary of Providence is Mother Superior of the Order. There is also a convent in Pittsburg, Pa., established in 1876, by Sisters from Germany.

Sisters of the Most Precious Blood.

In the thirteenth century, Richard, brother of Henry III. of England, brought from Germany a relic of the Precious Blood. He placed two-thirds of it in a monastery in Hertfordshire, one-third in another monastery, and founded the Congregation of "Goodmen" to guard and honor the relic. Father Faber mentions a very ancient confraternity at Ravenna. There was a Cistercian congregation of nuns, called Bernardines of the Precious Blood, at Paris, in the seventeenth century. In 1847, Father Faber established a confraternity in England, and Venerable Gaspare del Bufalo, early in the last century, founded a Congregation of Missioners of the Precious Blood, and also a Congregaton of Nuns of the Precious Blood. A miraculous cure of his eyesight marked Gaspare in his infancy as one chosen of God. He was born in Rome in 1786, and at the age of five stuffed his little bed with pieces of wood, and in imitation of St. Aloysius, invented for himself a discipline and a hair shirt. As a school-boy, in spite of blows and ridicule, he toiled like an apostle for souls, and later, when a priest, he won numbers to Christ by his zeal for God's glory. In 1810, he was exiled and imprisoned by the French for his fidelity to the Holy See, and on the return of Pius VII., he was appointed to give missions. He had vowed to kindle in men's souls love of the Blood of Jesus, and no sickness or dangers could check his delivery of the Divine Word. Followers gathered at his side, and with these he formed the Congregation of the Missioners of the Precious Blood. He said he would die content if a feast were established in Its honor, and in 1849, twelve years after the death of Gaspare, Pius IX. solemnly instituted the Feast of the Precious Blood, for the first Sunday in July.

The Congregation of the Sisters of the Most Precious Blood wases tablished in the United States by Sisters from Switzerland, in Ohio. This Community now flourishes in Ohio, Kentucky and the southwest. There are six hundred Sisters in charge of fifty-two hundred pupils. There is another branch at Renna, Ill., which was established at Pipolas, Ill., in 1868, by Sisters from Germany. There are nearly two hundred of these Sisters, in charge of four thousand two hundred children. There are other branches in Missouri, Nebraska, Kansas and Oregon.

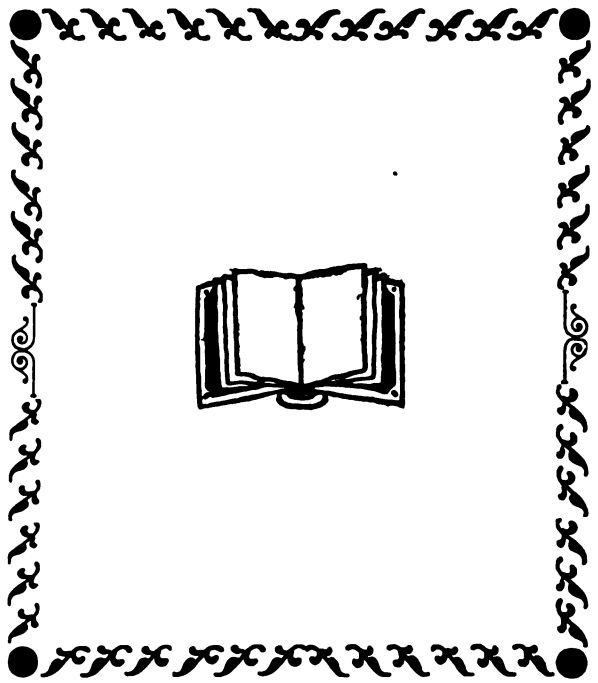
The Sisters Adorers of the Precious Blood were established September 14th, 1861, by Bishop La Rocque of St. Hyacinthe, Canada, and Mother Catharine, assisted by three nuns. Adoration, Sacrifice, Reparation — these three words comprise the vocation of these Religious. In 1866, the Community was approved by Bishop La Rocque, and he composed their constitutions. He was obliged to resign the administration of his diocese into other hands, through ill-health, and he retired to the Monastery of the Precious Blood, where he spent the rest of his

life, as spiritual director of the Community. He lived to see four mor : of the Precious Blood in Canada, at St. Hyacinthe, Toronto, Montr Ottawa. Bishop La Rocque was the author of "A Treatise on Devotion to t Precious Blood," and several manuals on the same theme. He died in 1887.

There are three foundations of this branch of the Order in the United Stat at Brooklyn, N. Y., Manchester, N. H., and Portland, Oregon. The Sist are prohibited from teaching, and they are a contemplative and inclosed Or Seven hours a day are especially devoted to prayer, and Mary Immaculate is t model in their daily practice of virtue. There are about one hundred Sisters the United States.

Sisters of the Blessed Sacrament for Indians and Colored People.

MOTHER HOUSE AND NOVITIATE at Cornwells, Maud P. O., Pa., Mother M. Katherine, superioress. The Congregation was founded in 1889. The object of the Institute is the elevation and christianization of the Indians and colored races. The work of the Institute embraces the charge of schools and orphanages, the nursing and visitation of the sick, the instruction of adults in the principles of Christian Doctrine. The Holy Providence House attached to the novitiate and mother house shelters one hundred and sixty-five children. The Sisters have also a Convent with Industrial School for Pueblo Indians at Santa Fe, N. M., and an institute at Rock Castle, Va. Professed Sisters, eighty-three; novices, seventeen; postulants, three.



Society of the Helpers of the Holy Souls.

MOTHER HOUSE at Paris, France. Convent at 114-116 East 86th Street, New York City. Established May, 1892. Mother Mary of St. Donatien, Superior. The work of the Sisters is to visit and nurse the sick poor in their own houses, and to give religious instruction to children and adults. The Sisters have no schools but receive children on their leaving the public schools in the afternoon for catechism classes, both for boys and girls, have Sunday and evening meetings for older girls engaged in business houses, also for mothers of families. On week days both girls and women do needlework at the meetings; materials are provided for them, and the clothing made there is given to them. Many converts, or Catholics whose religious education is deficient, are instructed individually and prepared for the Sacraments. The same work is done for the colored people and for the Italians. All the works are undertaken with the view of helping the Souls in Purgatory, not only by prayers, but also by works of mercy spiritual and corporal; and they are entirely gratuitous, nothing being accepted either from the sick poor, the parents of children instructed, or their friends. The Sisters depend upon Divine Providence and the free gifts of those whose devotion to the Holy Souls prompts them to aid a Society devoted to work for the living and the dead. Legal title: The Society of the Helpers of the Holy Souls of the City of New York. Sisters, twenty.

These are the more important of the religious orders. Most people are familiar with perhaps a dozen different kinds of communities, and are amazed when they hear that there exist no fewer than seventy-three distinct female religious congregations, each having a different Rule or habit, and a government independent of all the others. The editor of a Catholic weekly was questioned a few years ago as to the number of Sisters in the United States, and he thought there might be as many as five thousand. He was much surprised to learn that there are thirty-nine thousand, five hundred professed Nuns, three thousand, two hundred novices, and one thousand, six hundred postulants or candidates; nearly forty-four thousand, five hundred altogether. This great army of noble women is increasing at the rate of a thousand every year.

A Protestant writer pays the following tribute to the work of the Sisters: "The religious life is in a special sense the life beautiful, because it is voluntary renunciation of the ordinary way of life, and the deliberate adoption of a life of self-sacrifice, devoted service to the poor, the suffering and the sinful, and while our present social system lasts, and one-half the world knows not and cares not how the other half lives, it is evidence of the reality and persistence of Divine redemptive power that all over the world the Catholic Church maintains institutions to which the

prodigal and the penitent may retreat and find peace and healing, and where helpless children and infirm and poor old men and women may have loving care. I thank God that this good work is being done, and I pray that it may be abundantly blessed. And I frankly confess that the Church that does such work has no occasion to apologize for its existence, but is, on the contrary, entitled to the respectful consideration of all right-minded men and women."

The following tests are required of all applicants for admission into the various religious orders. The tests are indeed severe, and one must have a true vocation, to persevere:

Before an applicant for admission into a religious order is permitted to take the customary vows she is required to spend at least six months — the more usual period is nine months — as a postulant. This means that she resides in the convent for the double purpose of seeing for herself the life and work of the nuns, and of affording them the opportunity of judging whether or not she is likely to make a good and useful member of their community. She still wears her ordinary dress, but certain convent duties are assigned to her, and she is given a copy of the rules and constitutions of the order to study, and, in fact, every facility is afforded her for arriving at an intelligent estimate of the duties and responsibilities of the career she proposes to embrace By becoming a postulant she knows she has contracted no obligation to the community, nor they to her, and so she is free to leave at any time, and they are equally free to send her away. If, however, on the expiry of her postulancy she wishes to remain and the community wish to keep her, she then becomes a candidate for the novitiate. But before she is admitted as a novice and wears the religious dress, or habit, as it is called, a searching examination is instituted by the bishop of the diocese, or his delegate, as to her fitness and capacity for convent life, especially as to whether force or compulsion of any kind has been brought to bear on her, whether deception of any sort has been practised on her, whether she thoroughly understands all that is meant by becoming a nun, and whether she has been influenced by motives other than those of devotion and piety. If the result of this investigation be favorable the candidate is clothed in the religious garb and becomes a novice, but takes no vows.

Before becoming a vowed nun she must pass a further and more lengthened period of probation, which must go on continuously for at least one year, but more commonly lasts two years. At any time during the novitiate, as during the postulancy, she is free in conscience and in fact to abandon the life upon which she had entered, and return again to her friends and worldly pursuits. But should she persevere in her determination to be a nun, and should the community vote that she is an eligible subject, she prepares for the solemn ceremony of reception, in which she will take the three religious vows of poverty, chastity and obedience. Before, however, this ceremony takes place due notice is given to the bishop, who again examines into her character and disposition, and general fitness to be a professed religious and especially as to whether she is an absolutely free agent in the matter. If this final examination is satisfactory in every respect the novice makes her solemn profession into the hands of the bishop, the instrument or formula of the profession is signed by herself and two witnesses, and is inscribed in the register of professions kept by the community.

The vows she thus takes may be either temporary or perpetual, and bind in conscience continuously for the period in which they were taken. Should she, however, meanwhile make up her mind to abandon the conventual life and go into the world, she is absolutely free to do so, so far as absence of physical restraint is concerned; not a hand will be raised to retain her, nor any obstacle placed in the way of her leaving the convent at any reasonable hour she chooses.

For more extended information of the rise and progress of the religious orders, see Hélyot's "History of Religious Orders," and the "Compendious History" by Rev. Charles Warren Currier, which also contains a brief history of the Catholic Church in relation to religious orders.

The Sisters of Charity of St. Vincent de Paul.

THE Sisters of Charity is a general term which includes several communities. Of these are the daughters of charity, founded in America by Mother Seton, an Emmitsburg, Md., in 1809; the Sisters of Charity of St. Vincent de Paul, founded in New York City in 1846; the Sisters of Charity of Nazareth, founded in Kentucky, in 1812; the Grey Nuns of Montreal; Sisters of Charity of Halifax; Grey Nuns of the Cross of Ottawa, Ont.; Sisters of Charity of the Blessed Virgin Mary, and other branches. The multifarious character of the work conducted by the collective body of Sisters of Charity is such as to include every phase of human need and distress. The Order, as originally founded by St. Vincent de Paul in Paris, in 1634, was placed under the direction of Madame Le Gras, and its object was to bestow every possible care on the poor, the sick, the orphan, the foundling, prisoners, the insane and afflicted of every description. Madame Le Gras was born in Paris in 1591, and she was given a solid education by her parents. She early became convinced of the vanity of the world, and offered herself to the Capuchin nuns, but her health could not endure the austerities of that Community. In 1613, she married M. Le Gras, who was secretary to Queen Marie de Medicis, and from that time she devoted her life to the sick poor. In 1625, she lost her husband, and she resolved to consecrate her life to the service of God. Madame Le Gras admired St. Vincent de Paul, who was then beginning his great work, and his example encouraged her to consecrate herself to the service of the poor. In 1633, St. Vincent gathered a few pious women into a community, with Madame Le Gras in charge, and later, after she had bound herself to the work by a vow, he placed the community in charge of a foundling asylum.

In 1639, Madame Le Gras opened a house in Angers, and soon after sent her Community to several other places. The Congregation was approved by Cardinal de Retz, and St. Vincent gave them their Rule, appointing Madame Le Gras superior for life. In 1660, the Congregation was confirmed by Cardinal de Vendome, the legate in France of Pope Clement IX., and the foundress died in the same year. After her death the Order spread over Europe, and at the beginning of the French Revolution it possessed four hundred and twenty houses in France, and a great number in Poland, Austria, and even in Siberia. The Sisters continued their great work through the dark days of the end of the eighteenth century. In 1807, a general chapter was held in Paris, presided over by Madame Lætitia, mother of Napoleon, assisted by Cardinal Fesch, Grand Almoner of the Empire. Under the Bourbons the Order developed rapidly, and in 1815, its headquarters were established in a large house given by Napoleon, and this is still the mother house of the Congregation. In 1847, the Order of the Sisters of

Charity possessed between six and seven thousand members, in charge of six hundred houses in France, Poland, Prussia, Spain, the Italian States, Mexico, the Levant, Constantinople, Smyrna, Alexandria, and other places, and it had three novitiates, namely, at Paris, Madrid and Turin.

The Sisters of Charity make simple vows, which they renew every year, and their Rule of conduct, as formulated by St. Vincent, is as follows: "Your convent must be the house of the sick; your cell the chamber of suffering; your chapel the parish church; your cloister the streets of the city or the wards of the hospital; your rule the general vow of obedience; your *grille* the fear of God; your veil, holy modesty, to shut out the world."

The memory of the founder of this noble Sisterhood in America is greatly venerated. Mother Seton was a converted Protestant. In her twentieth year she was married to William Seton, a merchant of New York, and after her husband's death she joined the Church. The desire of her heart was to engage in a religious work consecrated to the needs of mankind, and through the support of Father Dubourg, she instituted at Emmitsburg, Md., the Sisters of Charity, and she remained the Superior till her death. An account of her life will be found in the article on the history of the Church in another part of this work.

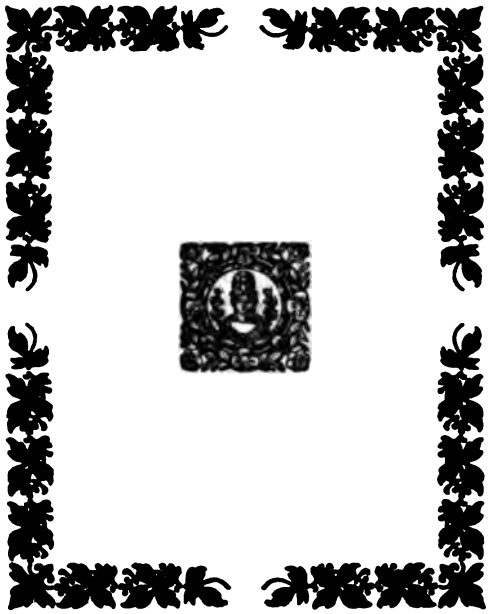
The first establishment of the Sisters of Charity in Boston was in 1832, when Sisters Ann Alexis, Blandina and Loyola came from Maryland to open a school for girls. But the necessity for an orphanage soon became apparent, and a large house was opened on Congress street, but the increasing demands compelled frequent removals to larger quarters until the erection of the St. Vincent's Orphan Asylum in Roxbury, in 1859. The life of Sister Ann Alexis furnishes an example of the value of good deeds that will long be remembered and revered. She was superior for forty-three years, and died March 19th, 1875, when she was seventy years old, when she had completed fifty years of noble service in her Order. The habit of the Sisters of Charity of St. Vincent is of dark blue cloth, over which is worn a black shawl for street wear. The large bonnet of white linen with its stiff, flaring wings, forms a V, the initial of the Saint who founded the Order.

The work of this Congregation at Carney Hospital is a conspicuous example of the self-abnegating spirit of which women are capable. The hospital was founded in 1863 by Andrew Carney, a wealthy Irish merchant of Boston, under whose will it is "open to all, without distinction as to creed, color or nationality." The building is a fine structure, erected on a hill, within easy reach of the city proper. Its medical staff includes some of the most eminent physicians and specialists in the city. It receives patients from all parts of New England and the British provinces, and the majority of the patients pay nothing at all. More than two thousand patients are treated in the wards every year, and many times this number are treated in the out-patient department. Sister Ann Alexis was the first superior of the hospital, but she relinquished its care in 1868, as the work at the Orphan Asylum became heavier. The hospital has about thirty sisters and forty-two trained nurses.

The Home for Destitute Catholic Children on Harrison Avenue, Boston, is another notable institution conducted by this Order. This Charity was first started in 1864, and was conducted by an association of lay members; but in 1865

the Sisters of Charity took charge of the internal affairs of the Home. The present building was erected in 1871, and it furnishes a temporary refuge to destitute children between the ages of three and twelve years. The children are received without charge, and sheltered, fed and clothed, until they are restored to their parents or placed out in good homes. There are about fifteen Sisters in the Home, and over two hundred children. Other institutions in the Boston diocese managed by the Sisters, are St. Mary's Infant Asylum, in Dorchester, and St. John's Hospital, in Lowell.

During the cholera epidemics in the United States, the Sisters of Charity did great work for the relief of the sick and the dying, and many of them fell martyrs to their devotion and charity. The Congregation is governed by a Mother-General residing in Paris, and is subject to the Superior-General of the Lazarists, who appoints a visitor to the different provinces. Postulants are admitted to the habit at the end of six months, and the period of probation lasts for five years. The central house and novitiate in this country is at St. Joseph's Academy, Emmitsburg, Md. There are sixteen hundred and ninety-four Sisters in charge of more than one hundred and fifty hospitals, orphanages, schools, academies and insane asylums.



Sisters of Charity. Grey Nuns.

DATING from its first foundation, in 1738, the Order of Grey Nuns is now more than one hundred and sixty years old, the oldest of native American sisterhoods. Who can estimate the number or the magnitude of the blessed works accomplished by the Community during the century and a half of its existence? Eloquent, indeed, is the record up to date of forty thousand foundlings sheltered in the first foundling asylums of the Americans. History tells of Indians housed and fed at the Grey Nunnery in the time of the old colonial wars, of wounded English soldiers (then enemies) nursed by the gentle French Sisters, of war-time orphans reared and educated, of plague-stricken Irish emigrants ministered to during the horrifying ship pestilence of the famine years '47 and '48, when six thousand Irish men, women and children who perished of the typhus fever were buried on the Canadian shores of the New World, and as many more were saved by their dauntless nurses. But what historian can count the conversions effected through the erring sinners reclaimed, the outcast children redeemed, the wrecks of life repaired within the haven of holy peace?

Marie Marguerite Dufrost de Lajemmerais, Veuve d'Youville, must be accounted one of the most capable of Eve's daughters. Widowed, impoverished, in debt, still young and perilously beautiful, of a delicate constitution and burdened with the care and the support of her own orphan children, alone and almost unaided, this descendant of French heroes created the work—wonders which her spiritual inheritors are perpetuating to-day in the Grey Nunnery. She kept a little shop, and by this humble means, furthered by the most painful economy and blessed by divine assistance, the widow paid the debts of her spendthrift husband, educated her two sons for the priesthood and still had time and money left for her beloved poor. That was the first of the series of miracles effected by the strong-brained, great-hearted woman.

It was while visiting the General Hospital to mend the rags of the helpless and neglected inmates of that mismanaged institution that the saintly worker conceived the idea of an entirely different sort of home for the poor of Mary's city. To barely sketch the links in the chain from that first conception to its monumental finish would be to overrun space limitations. For nine years she and a few devoted companions toiled from dawn until midnight to earn the wherewithal and to apply it in nursing, feeding, clothing and sheltering the unfortunates. At last, in 1747, Madame d'Youville and her five Sisters of Charity were placed in control of the General Hospital. To-day the main establishment is still officially designated by the name bestowed on the old hospice by King Louis XIV. in letters patent dated 1694: "Hospice General di Ville-Marie" (Montreal). This

name appears on the door plates and in the records of the magnificent modern institution, but it is a forgotten name for all that. The home of the Grey Nuns in Montreal is "The Grey Nunnery;" it is known only by its unofficial title of affection.

Madame d'Youville was a resourceful woman. In the old days, when Louis XV. was doing his worst to lose Canada, the Grey Nunnery manufactured uniforms and tents for the slenderly-equipped regiments of French defenders. The superior bought raw tobacco and cured it for sale, she sold stone, lime and sand, she managed a primitive ferry line, she bought up wild forest lands and erected thereon flour mills and ice houses, she rented out barns, stables, and pasturage; in a word well said, "she never refused any sort of labor however disagreeable." But many of the labors superintended by the first Grey Nun were delightfully congenial. A seminary priest taught her how to make altar breads and wax candles, and one of the most interesting sights in the nunnery at Montreal to-day — a sight closely guarded from the casual visitor — is the beautiful little white and gold room where the wafers are prepared for the table of the Lord.

The nuns supply all the churches in the vicinity with altar breads and with every variety of candles, altar cloths, etc. The atelier of ecclesiastical vestments is in charge of a score of skilled designers, painters and embroiderers. All this is eminently nun-like employment, and is besides quite as fruitful a source of revenue as is the coarser work done in the establishment. As one bright-eyed young sister laughingly observed: "Here the artist is as good as the washerwoman."

All that is perishable of the first Grey Nun reposes in her own beautiful church adjoining the famous Grey Nunnery. Her spiritual daughters do not for a moment doubt that their revered founder will some day be raised to the honors of the altar. In 1890, one hundred and twenty years after her death, His Holiness Pope Leo XIII. decreed the inaugural process of her canonization and bestowed upon the simple, industrious, wonder-working nun the preliminary title of venerable servant of God.

There are many stories of miracles accomplished through the agency of Venerable Marie Marguerite. But her most substantial wonder-work, a miracle evident to the eye of the veriest unbeliever, is the Grey Nunnery, the pride of the ancient city of Mary and the most perfectly ordered community in the world.

As designed by their founder, the garb of the Grey Nuns is of dove grey serge, with a black girdle and shoulder cape. A dainty little cap of black gauze, faced with white muslin, shades the face and covers the shorn head. A silver crucifix is suspended from the neck and a plain silver ring is worn on the third finger of the left hand.

The Grey Nun's grey robe is made with double skirts, the upper skirt turned up and hooked back in workwoman style under an ample apron of dark blue gingham. In winter the nun dons a grey hood and a long grey clock when she goes forth on her out-door missions of mercy. It is said that during the war of the conquest more than one prisoner was enabled to escape disguised in the friendly, familiar grey cloak and hood of the good Sœurs de Charité.

The Grey Nuns have established throughout British North America hundreds of hospitals, asylums and schools. In the United States, Massachusetts seems to

be the favorite spiritual garden of "Les Sœurs Grises," who have orphan asylums at Worcester, Lawrence and Salem, a Working Girls' Home in Boston, and a Home for Incurables in Cambridge. Outside of the Bay State there are but four branches of the Grey Nunnery in Uncle Sam's share of North America. These are St. Vincent's Asylum in Toledo, Ohio; the hospital in Morristown, N. J., the French school and asylum in Minneapolis and the Industrial School for Indian Children at Fort Totten in North Dakota.

The importance of providing a safe shelter for immigrant girls is recognized by a community of Grey Nuns, who have established St. Joseph's Home on East Brookline Street, Boston. The aim of St. Joseph's Home is particularly for the protection of young girls of all creeds and nationalities, and accommodates eighty inmates. Working girls who are out of employment, are also accommodated, and this has proved a great help to a large class of honest women in their hour of need.

The Home for Working Girls, at 89 Union Park St., Boston, is also in charge of the Grey Nuns. This establishment offers board in a house presenting the comforts of a refined home at a moderate charge to respectable working women and young girls, whatever their employment; also to tourists and strangers visiting the city and presenting satisfactory references. It accommodates one hundred and seventy-five inmates and eight Grey Nuns.

Sisters of Charity of the Blessed Virgin Mary.

THE Congregation of the Sisters of Charity of the Blessed Virgin Mary was founded in Philadelphia, Penn., on November 1, 1833, by the Very Rev. Terence James Donaghoe, and Mother Mary Frances Clarke, who was also its first Superior-General. This office she held with the sanction of the Holy See, and the unanimous vote of the entire Congregation, until her happy death, 1887. These Sisters devote themselves exclusively to the education of youth in parochial and high schools and academies. They conduct schools in the archdioceses of Chicago, Dubuque, Milwaukee, San Francisco, and in the dioceses of Davenport, Denver, Kansas City, Lincoln, Peoria, Sioux City and Wichita. There are one thousand, three hundred sisters and more than eighty novices in charge of twenty-three thousand pupils. There are sixty mission convents, besides the mother house and novitiate, which are at St. Joseph's Convent, Mount Carmel, Dubuque, Ia. Mother Mary Gertrude Regan is superior-general.

Sisters of Charity of Nazareth.

THE Sisters of Charity of Nazareth was founded in 1812, by two pious American ladies, who felt they had a call to the religious life. Under the direction of Rt. Rev. J. B. M. David, coadjutor to Bishop Flaget, of Bardstown, Ky., they began to devote their lives to the care of the poor, and a year later their number had increased to six. Bishop Flaget formed them into a society, and obtained for them the Rule given by St. Vincent de Paul to the Sisters of Charity in France. Mother Catherine Spalding, a relative of the late Archbishop Spalding, was elected the first superior. In 1826, the Sisters erected a new convent at Nazareth, from which the Sisters took their name, to distinguish them from other branches of the Sisters of Charity. In less than twenty years the Congregation had increased to seventy-six members. Bishop Flaget took a special interest in the welfare of the Society, and in his spare time taught the nuns who were preparing themselves to become teachers. The Sisters now conduct houses in the archdioceses of Baltimore, Boston, and in the dioceses of Columbus, Covington, Little Rock, Louisville, Nashville, Natchez and Richmond. There are about six hundred sisters in charge of over eight thousand pupils. The mother house is at Nazareth, Ky., and Mother Helene Toomey is superior.

Sisters of Our Lady of Charity of the Good Shepherd.

THE religious Institute of Our Lady of Charity of the Good Shepherd, for the conversion of female penitents, was first established at Caen, in Normandy, in 1641, by Rev. Father Eudes, who devoted his life to charity and good works. This holy man, who had no other interest on earth than the glory of God and the salvation of souls, had, during the course of his missions, the consolation to convert many disorderly women. Some pious families received the penitents into their houses, but the plan did not work very well, and Father Eudes finally rented a building in 1641, where all might be assembled under one roof. Some pious ladies took charge of the new house, and the Bishop consented that they should have a chapel, for the celebration of Mass, and the administration of the sacraments, as a precaution to prevent the penitents from leaving the house, to guard against temptation.

The pious founder who had the spiritual care of the new community, often visited the inmates, gave them instruction on certain days, and neglected none of the means that he thought proper to console and confirm them in the way of salvation. This house, though small in the beginning, gave birth to the religious order now known as Our Lady of Charity of the Good Shepherd. For three or four years the work prospered, and the number of penitents increased daily; but strange to say it was the ladies who governed them that gave Father Eudes the most trouble. One of the ladies, the oldest and the most liberal, was placed at the head of affairs, and soon some of the other ladies disagreed with her, and the new establishment was threatened with destruction. At last it was found necessary to commit the work to the care of a religious community who would be devoted to its interests, and bound together by vows. He obtained from Louis XIV. letters patent to establish in Caen a religious community under the Rule of St. Augustine, and Divine Providence raised up a subject capable of doing the work Father Eudes had in mind, in the person of Mother Frances Patin, a Visitation nun. She had successively filled the place of Superior in two houses of her Order, and was Mistress of Novices, when the Bishop ordered her to form the new institute. In 1644, she took charge, with three Sisters. The end that she proposed to herself in particular, was to form to the religious life those women who might wish to consecrate themselves to God, to instruct and convert the fallen of their own sex. Here she lived for twenty-two years, and by her words and good example, made most of her subjects able superiors, who afterwards

founded new houses in different parts of France. Mother Patin passed to her reward in 1668.

Father Eudes had several times applied to Rome to obtain the approbation of the Church for the Community, because without this formality the subjects could not be admitted to make solemn vows, but his prayer was denied. Even t e protection of Anne of Austria, and her recommendation, failed to get approval, on account of the fourth solemn vow for the instruction of penitents. Abbot de Rance of La Trappe and Cardinal de Retz pleaded with Pope Alexander VII., and after much persuasion he granted a bull for the erection of the new Order. In 1668, the Community elected a superior of their own Order, and the Sisters of the Visitation retired from the management.

The Institute now began to make great progress, and seven other houses were soon established. During the French Revolution the Sisters were expelled from their convents, but they lived together as much as possible, and after the storm was over they purchased most of their houses again. The first house of Caen, the cradle of the Institute, is still flourishing. The Lord marked out a time to develop the Institute, and establish it on a larger and more solid foundation. The city of Angers was the place chosen by Divine Providence as the headquarters of this work of grace. The Countess de Neuville, a pious lady of that city left six thousand dollars (a large sum in those days) to found there a house of the Order. The house of the Congregation in Tours was numerous, and they gave five of their Religious to start the new house in Angers. The Superior at Tours was appointed superior of the new house. Mother Mary of St. Euphrasia Pelletier entered the Order in 1815, and proved so well adapted for the work, that before she was twenty-one years old she was placed in charge of the house at Tours. A few years later she was elected prioress, the Pope granting the required dispensation, as she had not obtained the canonical age. The House at Angers being successfully established, she undertook the reorganization of the Order. Originally each house was an independent institution, with no centre for consultation, no source whence weak and struggling foundations might claim aid and sympathy, no way of distributing and interchanging the Religious so as to place each Sister in the Institute where it would obtain from her the best service. Mother Mary of St. Euphrasia's plan was the centralization of the Order; Angers should be made the mother house, and the general government of all the houses, which should be founded from Angers, should be entrusted to said house. She won for her plan the approval of the Bishop of Angers, and, in 1835, the Pope approved of the change, and also the new title, Our Lady of Charity of the Good Shepherd of Angers. On March 10th, 1835, Mother Mary of St. Euphrasia was appointed superior-general. From 1833 to 1846, she founded more than forty houses of the Institute, in Europe, Africa, and the New World. At her death, in 1868, she had founded one hundred and ten houses in all, throughout the world. Since her death, eighty or more new houses have been founded.

In this Community there are two ranks of religious, the choir Sisters, who say the divine office, and the lay Sisters, who perform the domestic duties. They are clothed in white, to remind them to preserve themselves pure and unspotted while they are occupied with the care and reformation of the penitents. A cross

Sisters of St. Joseph of Carondelet.

THE Congregation of the Sisters of St. Joseph was founded in the city of Puy, France, in the year 1650, by Bishop de Maupas, who wished to establish a society of pious widows and young women which would fill the place left vacant by the Visitation Nuns who had embraced the enclosure. The Congregation of St. Joseph took charge of the orphan asylum at Puy, with the approval of Bishop Maupas, who prescribed the form of their habit, drew up their Rule, and gave them St. Joseph as their patron. The Institute rapidly developed in most of the large cities of France, until the French Revolution, when they were dispersed. After the subsequent restoration of religion and religious institutions, the surviving members reassembled, first at St. Etienne, and later at Lyons, where by the wish and sanction of the ecclesiastical authority the Institute was reorganized, and a central house established which became the principal mother house of the Congregation.

In 1836, six Sisters from Lyons, France, at the request of Bishop Rosati of St. Louis, came to the United States to found a house in Carondelet, near St. Louis, which became the chief mother house in this country. When, in 1860, the constitutions were presented to the Holy See for approbation, the various houses of the Institute, which up to that time had been considered diocesan, were required to unite under a general government, and the jurisdiction of the mother house at Carondelet. The approval of the Holy See having been granted in 1867, the Congregation rapidly developed, and counts at present about one thousand, three hundred religious, distributed among ninety-eight establishments. Among these are thirty-nine institutions wherein a higher education is imparted; eighty-three parochial schools, three boarding and day schools for deaf mutes, five Indian and three negro schools, numbering in all about thirty-six thousand pupils, eleven orphan asylums, with fourteen hundred orphans, and eight hospitals in which about four thousand patients are annually cared for. The superior-general, Rev. Mother M. Agatha, resides at the mother house of the Order, South St. Louis, Mo.

Mt. St. Joseph's Academy was established in Brighton, Mass., about 1875. It is conducted by the Sisters of St. Joseph, who were introduced into the Boston diocese by Monsignor Magennis. This academy is a large building, with spacious grounds, and accommodates about seventy pupils. The multiple objects of the Order are comprehended in the words, charity, mercy and education, and

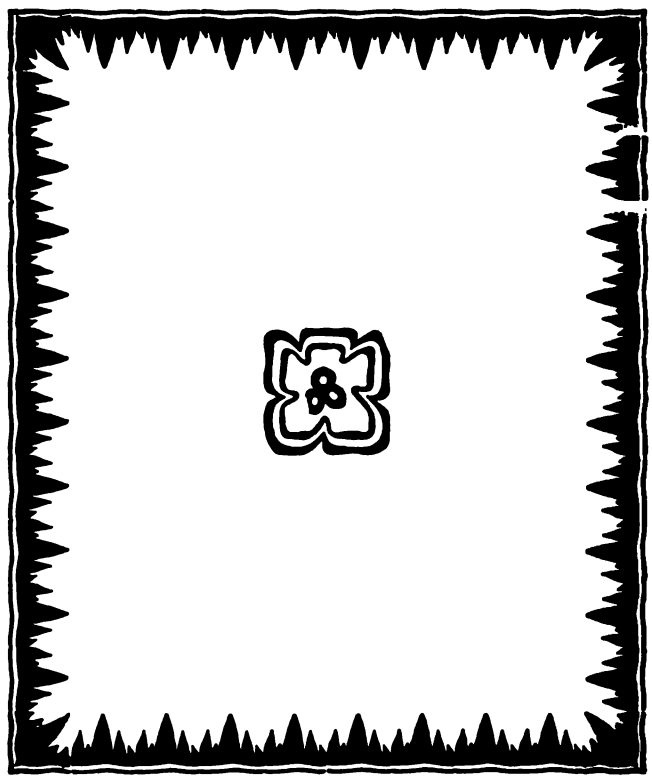
"By Courtesy of the Field Afar."

HAPPY HOURS IN INDIA

MOTHER MARY OF ST. ALOYSIUS,
FOUNDRESS OF THE BOSTON HOUSE OF THE GOOD SHEPHERD.

the plain black habit of these Sisters, with a wooden crucifix on a white kerchief, is a familiar sight in the hospitals of the poor, the asylums of the fallen, the cell of the prisoner, and the halls of the academy and school.

The mother house and novitiate, established first at Jamaica Plain, was transferred, in 1885, to Cambridge, to the girls' academy, but, in 1891, both were removed to Allston. The Sisters opened schools for boys and girls of all grades, and now teach in eight parochial schools, also in the Daly Industrial School at Neponset, and in 1899, opened a day and boarding school for deaf mutes at Jamaica Plain.



The Titles, Venerable, Blessed and Saint.

THE title of Venerable commonly indicates that the personage to whom it is applied has been duly decreed a fit subject to undergo the process which, terminating successfully, will entitle him to beatification. *Beatus* is a title derived from a legitimate concession of the Holy See to some particular kingdom, province, religious order, or other definite body, in force of which he who is honored with it, may be publicly venerated as reigning with Christ, in the form granted in said concession. The form thus granted is the recitation of the hours, the celebration of Mass, the public exposition of his relics, etc. The title of *Sanctus* is applied by canonization, *i. e.*, by a public judgment of the Apostolic See, and an express definition of the sanctity and glory of a personage who, with solemn ceremonies, is enrolled in the catalogue of saints, and proposed to all the Church militant to be venerated with the honors due to a saint. . . . All this is to be understood in a strict and proper sense. For besides *formal* canonization, in which the Pope maintains the judicial course and gives sentence with the ordinary forms of ceremonial solemnity, there is the canonization *æquipollens*, when without giving sentence in judicial form, and omitting the usual solemn ceremonies, the Pope appoints a day in which Mass and Office are ordered to be said throughout the Church, in honor of a holy personage who is proved to have been venerated from ancient times; whose sanctity has been confirmed by undying fame, and frequent miracles.

Thus a servant of God is *formally* beatified, when, after a formal discussion of his virtues or martyrdom, and miracles, the sovereign Pontiff gives him the title *Beatus*, and permits him to be venerated within certain limits, adding in most cases the concession of his Mass and Office. But the beatification is *æquipollens*, when sanctioning the fame of his virtues or martyrdom, and miracles, the Pope ratifies the sentence of an ordinary, or of a delegated judge on the veneration from time immemorial of some holy man.

The Convent of the Sacred Heart, Boston.

By Mary Margaret Ryan.

It was on the nineteenth of March, the feast of the patronage of St. Joseph, in the year 1880, that Mother Randall, in the company of four Sisters in Religion, established in Boston the first house of the Society of the Sacred Heart of Jesus. The Order is of French origin; it was in 1800, after the turbulent times of the French Revolution, that the venerable Mother Madeleine Sophie Barat founded the Order of the Sacred Heart of Jesus. Its object is the propagation of the devotion to the Sacred Heart and the education of the upper classes. The Religious combine what is known as the contemplative and the active life.

The success that attended the apostolic labors of Mother Randall, the first superior of the House of the Sacred Heart in Boston, rendered it necessary for the Religious to enlarge upon their quarters. The adjoining house was purchased and the chapel, study hall and the class rooms were built.

The Convent of the Sacred Heart in Boston being purely a day school, many of the ornamental arts that enter with female education are omitted and the practical cultivated in their stead; much attention is devoted to French, and the pupils who distinguish themselves by application to that language are encouraged by little recompenses, such as an extra hour of recreation or an evening entertainment. The rule requires that the pupils pass one year, the year prior to graduation, in a boarding school of the Sacred Heart; the object is to afford the Religious of the Order an opportunity of giving their pupils the proper religious and moral training that must ever distinguish pupils of the Sacred Heart.

In the city of Boston many admirable charities such as the Home for Consumptives at Dorchester, and others, of which God only knows, prove that the efforts of the Religious are not futile.

The "Altar" Society meets every Wednesday at the Sacred Heart Convent to work on vestments. The vestments may be sold or donated to poor missionaries.

Apart from the annual retreat of the pupils of the Sacred Heart, there is a the retreat of the Children of Mary to which former pupils of the Sacred Heart are gladly welcomed.

The spirit that rules the Order is the spirit of unity and simplicity, not indifference to the good things of the world, but alien alike to pomp and asceticism.

The uniform required of the pupils is a plain black merino dress. The object

being to prevent petty rivalries and jealousies among those whom fortune has not favored equally.

The decorative honors consist of ribbons, being the Red, the Pink and the Green. The pupils are classed according to age, the Red ribbon being the standard to be attained by the pupils of the elementary class who distinguish themselves by application to study and observance of the convent rule, the Pink ribbon is one degree above the Red ribbon, and the Green ribbon is the highest grade of excellence to which pupils of a day school may attain.

The Sisters of St. Joseph, Brighton.

By Mary Margaret Ryan.

THE Order of the Sisters of St. Joseph originated at Randalle, in 1650, and was designed on a model of the Sisters of the Visitation. When St. Francis of Sales founded the Order of the Visitation he intended that the religious should combine the contemplative and the active life. The Sisters, however, inclined more to the contemplative than the active life, hence arose the Order of the Sisters of St. Joseph, to perpetuate, as it were, the intention of St. Francis de Sales.

The Sisters of St. Joseph of Flushing, L. I., opened a mission in the parochial school of Jamaica Plain, and later a novitiate was opened in Fresh Pond, and, in 1891, the Order removed to Brighton.

Mt. St. Joseph's Academy of Brighton, is one of the finest educational establishments in New England. It is built after the most modern and approved style of architecture. The plans were drawn by P. W. Ford of Boston; the carpenter work by John A. Sullivan & Co., Medford. Stephen A. Brennan & Co., of Boston, were engaged upon the mason work. The building is, in the main, built of the best New Hampshire faced brick, with trimmings of Lake Superior brownstone.

The basement is built of granite rock with trimmings of ledge-face Deer Island granite. The building is three stories and a half in height. The interior of the building, with the exception of the chapel is finished in a fine quality of white wood. The chapel is finished in quartered oak. The floors are of the best vertical grained hard pine. The main portion of the first floor is divided into two large class rooms in the front and a large study hall in the rear. On the second floor is a luxurious library, several class rooms, and a studio. The infirmary of the pupils is a marvel of ingenuity. It contains an alcove for the Sister in charge of the patient. The room is most artistically decorated and everything about it is conducive to restfulness.

The system of education adopted by the Sisters of St. Joseph is in many respects similar to the system of education followed in the public schools of Boston. Christian doctrine, reading, orthography, writing, English grammar, rhetoric, composition, history, natural philosophy, geography, civil government, astronomy, botany, chemistry, physiology, biography, English literature, arithmetic, bookkeeping, algebra, geometry, French and Latin languages and music, comprise the complete course of studies. It is the paramount aim of the Religious to send forth to the world, practical women imbued with the sense of the seriousness of life.

The Little Sisters of the Poor.

By Mary Margaret Ryan.

CAN any of the good works that call for our sympathy, be more appealing to all that is humane in nature than the needs of the poor, especially the aged ones? Of Boston's numerous charities, none more truly testify the deep religious fervor of the people than the success that has attended the good work of the Little Sisters of the Poor.

The first house of the Order in Boston was established in 1870, by Mother Cecilia. Since that time the demands have made it necessary to extend the work, so that now there are three homes for the aged poor in the vicinity of Boston; one in Roxbury, one in Charlestown, and the other in Somerville. The object of the Order of the Little Sisters of the Poor, is to provide a home for the poor and aged incapable of gaining for themselves a livelihood.

The home is the harbor of the needy of either sex irrespective of creed. It is required that each applicant be over sixty years of age and incapacitated; only in case of grave infirmity can they be admitted under that age.

There is no fund for the maintenance of the aged poor, so that the Little Sisters throw themselves completely upon the charity of the public for support. Each home has its section, wherein the Sisters collect alms, always travelling in pairs. The home derives its main support from the butchers and grocers — only two hotels in the city contribute to the Sisters. Many of the dry goods firms are generous and show their appreciation of the work of the Sisters by sending them substantial remembrances at Christmas and Easter time.

One might learn many salutary lessons of domestic economy there, where there is use for everything, and everything is put to its use. Each one has functions to perform, except the blind, who are totally devoid of employment, and of these there are but thirteen.

The Roxbury home contains about two hundred people and the sexes are about equally divided. The women that are not incapacitated for needle-work devote much of their time to quilting. The mean attend to the coal, chop the wood, and in general confine themselves to the work of outdoors.

No smoking is allowed in the home by those who are capable of going out; there is a frame smoking-house in the yard.

The most admirable unity prevails among the inmates of the home, and they are extremely docile and submissive to the Sisters.

To my question: "Do you return to the doors where alms have been refused

you?" the Sister replied: "We always do, except when we are told positively not to return." She added laughingly, "We would be too rich if our demands were always responded to. Every day we are obliged to refuse applicants for admission. Sometimes we are weeks without deaths among our inmates."

The circumstance that many who are now inmates of the home, were, in years gone by, its benefactors, should serve to impress us with a sense of the instability of earthly riches.

The Work of the Sisters of the Good Shepherd in Boston.

THE House of the Good Shepherd in Boston, closing its thirty-sixth year, presents another statement to its friends and benefactors.

This little sketch epitomizes the work and it will be a great satisfaction to all the friends of good morals to note the continued success and the prospective extension of its beneficent influence. At the close of the year 1903, the House sheltered thirty-six Magdalens, thoroughly reformed penitents who have devoted themselves to God as Religious, according to the rule of the Tertiaries of Mount Carmel, and wear a brown habit. In the judgment of many, this is one of the most striking features in the work of the Good Shepherd Order. These penitent women are at liberty to go back to the world, and no inducements are offered save incessant labor and spiritual recompense to hearts that once tasted of the bitterness and experienced the deception of worldly allurements.

The Penitent Class has a membership of two hundred and fifty. The greater number are voluntary; others are placed here by relatives or guardians. Some remain under the protection of the Sisters for years, while the sojourn of others is temporary, measured by evidence of regained will-power. When they are properly prepared and evince a desire to leave, respectable places of suitable employment are secured for them.

The Preservation children number one hundred and fifty and range in age from nine to nineteen. These children are young girls who have been neglected or exposed to great moral danger. They are strictly separated from the other inmates, have their own class-rooms, dormitories, playgrounds and chapel. They receive a grammar school education, and, in addition, are instructed in such useful occupations as will enable them to earn a decent living when they leave the Institution.

Those of strong domestic bent are trained in general housework. They are taught cooking by object lessons in the plain cooking of the house and the preparation of the daintier meals required in the infirmary. Others are well-trained in plain sewing, fine needlework, embroidery, and similar work for which there is steady demand. The Sisters easily secure excellent places for these girls when they are ready to make themselves useful.

There is great need of an intermediate class for girls who are wayward or refractory, but who cannot prudently be placed either with the Preservation children

or with the Penitent women, but who could easily be reclaimed if they were in a class by themselves.

The Sisters look forward to establishing such a department as also to building a new house for the Magdalens. Requests for admission to the Magdalens are being constantly received, but, for the present, must be reluctantly refused, as the place allotted to the Magdalens accommodates but thirty-six, and has the full number. It is regrettable to have to turn away manifest vocations for this holy life for want of room.

For the care and direction of this great household, there are fifty-seven Nuns of the Good Shepherd. This Order of cloistered Nuns exists, as its title indicates, to do the work of the Good Shepherd — Jesus Christ.

The Nuns educate, provide for and protect innocent girls, and reform wayward ones. In this commercial age of self-seeking, the worth and fruits of such a mission as that of the Good Shepherd Nuns are underestimated if not, in the main, unappreciated by many who are otherwise deeply interested in the problems affecting the betterment of society.

One thing must be borne in mind as to the management and maintenance of this noble work: Now, as for many years past, the only really remunerative industry is the laundry. A small revenue is derived from the making of trousseaux and other needle work. It is indeed marvelous that with resources so slender, so large a household has been maintained in sufficient comfort to ensure contentment and efficiency in labor. The Nuns of the Good Shepherd take no note of race, color or creed, when there is question of a soul to be retrieved for Christ. All are admitted as far as the capacity of the Refuge permits and all are treated on a perfect equality.

Since its establishment in 1867 — six thousand, seven hundred and eighty-nine young girls and women have been received. Of these the greater number have been reclaimed to a good and useful life, and provided with situations or returned to their friends. Two hundred have died, and three hundred and eighty-six have remained in the House either as Magdalens or consecrated penitents.

How interesting it would be, did charity permit it, to lift the veil and disclose some of the heart histories of those who have sought and found shelter in this harbor of safety and there have learned the difficult lesson of conquering some long-standing vicious habit; of young girls on the verge of crime, who have learned for the first time the charms and reward of virtue; of those who have led a long career of sin and misery and in the House, even at the eleventh hour, turned earnestly, humbly toward the Good Shepherd from Whom they have strayed so long. Such consoling changes are the real joys of the Nuns of the Good Shepherd, and in the firm conviction that hundreds of them will be effected in the future through the loving mercy and aid of Him Who said He came *not* in quest of the just but of the sinners, the charity and good will of all are solicited.

This glorious record of such a work would be impossible without the cooperation of those whose charity has made them partakers in its merits. To them, each and all, the heartfelt thanks of the Nuns are now offered, and their thanks do not end in mere words but in that higher form of gratitude which finds expression in that beautiful prayer of the Church, which is recited several times

daily by the Community: "Vouchsafe, O Lord, to grant eternal blessings to all those who do us good!"

Thank God for the many kind hands that are always giving and counting it nothing, whose hearts and purses are ever open to the cry of the poor, the orphan and the desolate.

No moth can destroy, nor rust consume, the treasure they are storing up for themselves, nor can imagination picture with what amazed and awe-struck rapture they will behold after death the inconceivable magnificence of that heavenly harvest.

A NON-CATHOLIC FRIEND HAS WRITTEN RECENTLY OF THIS INSTITUTION:

FROM the Mother Superior to the smallest girl in the protectory, there is no drone in this Institution. Industry is the watchword in all departments, but the most active inmates of all are the white-robed Nuns. Whether in the laundry, kitchen, sewing-room or school-room, a Sister is always in superintendence, as the work is of such a character as to demand constant oversight. The latest and most approved appliances for washing and ironing by steam and electricity are employed, and the sewing machines are also run by electricity. The laundry and sewing-machine rooms yield some revenue to the Institution, and fine needlework, lace making and crocheting by the children contribute further to its maintenance.

Habits of systematic work are thus inculcated, and children and penitents upon leaving the house are prepared to become self-supporting, and the Sisters generally secure positions for those whom they send forth into the world.

A good elementary education is furnished and recreation hours and open air exercises are carefully regarded. All of the rooms are large, well ventilated and pleasant; it is indeed no wonder that many women of the unfortunate class feel reluctant to leave such a comfortable, well-ordered home.

When attending religious service, the Nuns, Magdalens and Penitents have each their separate chapel, which looks upon the same altar, and the children of the Preservtaion are in a gallery above the Penitents.

For the protection of the women who may wish to bury their past lives, the penitents are never known by their family names in the House of the Good Shepherd, but by the name of some saint which is bestowed on them.

The Convent has four distinct divisions: the apartments for the Nuns, the Magdalen department, the penitent department and the protectory. The three last-named classes are all in separate buildings, and are never allowed to communicate with each other. The women who enter the reformatory are known as "penitents," and they are either placed here on probation from the courts, or are brought by parents, or come voluntarily.

That thorough reforms are often effected is apparent from the number who prefer to remain after their terms of commitment have expired. Of this class

some spend the remainder of their lives in the Institution as "consecrated penitents," while still others take religious vows and become brown-habited Sisters of the Order of Magdalens — a sisterhood that is always allied to the House of the Good Shepherd, but is subordinate to the Good Shepherd Nuns, and is never a stepping-stone to the white-robed Sisterhood. An inflexible rule of this Order decrees that no Magdalen (however devout or refined she may be) shall ever become a Sister of the Good Shepherd. To be eligible for this Order it is required that the young woman shall not only be of spotless character, but that her family shall be of blameless reputation.

The oldest strictly cloistered convent in existence in the Boston diocese is that of the House of the Good Shepherd, which was established in this city on May 2, 1867. Of the important work engaged in by this Institution too much cannot be said in praise. Its chief aim is the reformation of unfortunate women, and if an ideal environment, religious influences, wisely directed occupation and discreet discipline which savors more of loving sympathy than of arbitrary rule, can stimulate and sustain an impulse to lead pure, self-respecting lives, surely the chances are strongly in favor of those who enter the House of the Good Shepherd. Indeed, results prove the beneficial effects that here have been realized.

The location of this convent at 841 Huntington Avenue, Roxbury, is admirable for its purpose, as it has the convenience of being upon a line of the street cars, and yet has all the advantages of suburban retirement. The institution comprises several large brick buildings and has extensive grounds.

The Order of the Good Shepherd was founded in France by Pere Eudes, in 1646, for the reclamation of fallen women and girls. The first convent of this Sisterhood in America was located at Louisville, Ky., in 1843. In the Boston Institution a protectory for female children greatly augments the means of saving girlhood from any tendency towards a downward career. The arrangement of buildings, and the judicious management would furnish model illustrations of how work of moral rescue might be conducted outside, as well as within, convent walls, but for the fact that the system in its entirety, is one that can be applied only by the Catholic Church.

The Carmelites.

THE most austere and ancient religious order for women is that of the Carmelites. In tradition their origin dates back to the time of St. Mark, in Egypt, but the Society of Nuns, as it exists to-day, was founded by John Soreth, General of the Order in the fifteenth century. The later glories of the Order belong chiefly to Spain, and are due to the heroic virtue of a woman, St. Teresa. Relaxations of the Rule had crept into their convents, as into those of the friars.

When a child of seven years Teresa ran away from her home at Avila, in Spain, in the hope of being martyred by the Moors. Being brought back and asked the reason of her flight, she replied, "I want to see God, and I must die before I can see Him." She then began with her brother to build a hermitage in the garden, and was often heard repeating, "Forever, forever." A foolish love for novels for a while cooled her fervor, and it was some twelve years later that she became a Carmelite nun. Frivolous conversations again checked her progress towards perfection, but at last, in her thirty-first year, she gave herself wholly to God. Terrible spiritual desolations now purified her soul. By these she learned to realize so intensely the presence of God, that all sin seemed to her committed in Him, and she said that "we receive more harm from one venial offence then from all the powers of hell combined." A vision showed her the very place in hell to which her own light faults would have led her, and she lived ever after in the deepest distrust of self. She wrote, "Thou preparest, O God, the ways of the obedient soul, and orderest those things we have to do, so that we find ourselves, without our knowing how, by faithfully observing for the love of God the commands laid upon us, spiritually growing and making great progress, which afterwards fills us with wonder."

St. Teresa lived for many years in the convent of Avila, which was under the mitigated observance. Amidst great obstacles, and in the teeth of much persecution, she carried out her object of introducing a reform among the nuns by returning to the ancient rigor of the Rule. She thus became the founder of the Discalced Carmelite Nuns. Nor did her zeal stop here, but extended itself to a reformation of the friars, in which also, aided by the counsel of St. Peter of Alcantara, and the labors and sufferings of St. John of the Cross, who joined the new Order, she was completely successful. At the time of her death, in 1582, she had assisted in the foundation of seventeen reformed convents for women and fifteen for men. "After all I die a child of the Church." These were the saint's last words. They teach us the lesson of her life — to trust in humble childlike obedience to our spiritual guides, as the surest means of salvation. To the last she acted only under obedience to her confessors, which made her strong and kept her safe.

These Discalced Carmelites, whose institute rapidly spread through Europe, and to the Spanish colonies, were at first subject to the government of the unreformed Order, but Clement VIII., in 1593, gave them a General of their own. The word discalced means barefooted. The Carmelites were the first to be

established on American soil, four of the Religious from Belgium founding a monastery in Baltimore, Md., in 1790. Just one hundred years later, in 1890, this contemplative Order was introduced into Boston, occupying a temporary home in Roxbury, until a convent was built for them.

The dwelling of these recluses is built in strict conformity to the rules of canonical exclusure laid down by the council of Trent. In addition to the two iron gratings in the "speak" rooms there is also a padlocked wooden shutter, hung with a drapery of canvas cloth, behind the black curtain inside of the second grating. A modern knight would indeed need to be armed with mediæval weapons in order to effect an entrance into this stronghold of the middle-age pattern.

In the Carmelite chapel, which is open to the public, large gratings at the side and back of the altar separate the chapel of the nuns, which is called "choir," from the exterior chapel, where people may assemble and hear mass. In the choir the nuns chant the divine office during the appointed hours of the day.

Not only do the sisters engage in prayer, however, but they have occupations which give them healthful exercise. In their daily routine they rise at 5 A. M. and devote an hour to meditation and silent prayer. At six they recite the "canonical hours," after which they attend mass and spend the remainder of the time before ten o'clock in manual labor. Beginning at ten some time is given by each to examination of her conscience and then all go to into the refectory.

Dinner concluded, they proceed to the choir, and then to the recreation room where an hour is spent in conversation. Manual employment is then resumed and continued until the hour of vespers, after which prayer and meditation occupy the time up to six P. M. After partaking of a collation, they give another hour to recreation, recite the complines (as the last prayers at night are called) and engage in special devotions until nine, and spend two hours additional at matins before retiring to their cells.

The nuns have about an acre of land in their inclosure, and this affords an opportunity for open-air exercise which they improve in the cultivation of vegetables and beautiful flowers. The work of the convent is so systematized that each sister (including the mother superior) has her special domestic duties, and in this way the labor is evenly divided.

The Carmelites are very abstemious in their diet. They fast eight months in the year — from the 14th of September until Easter — and during this period they have but one whole meal in twenty-four hours, and this repast, in the middle of the day, consists of bread, fish and vegetables. Meat is never used by the nuns, only as it may be required in illness.

In spite of this rigorous abstinence the nuns enjoy excellent health, as is shown by the record of one member of the Community who says she has not had a sick day in the sixteen years that she has belonged to the Order.

A printed placard in the hall bids the visitor to enter, and ring the bell at the side of the "turn." On complying with this request, a voice is heard from behind the "turn," and the visitor is then asked to enter the reception room on the right. Plain, plastered walls, two or three wooden chairs, and a heavy, spiked, iron grating extending from floor to ceiling, is all the furnishing of the room. On the wall near the grating is the motto, "Mary spoke only of God, for God and to

CARNEY HOSPITAL.

The Poor Clares.

THE founder of the Poor Clares was the virgin St. Clare. On Palm Sunday 1212, St. Francis of Assisi left the altar to present with a palm a noble maiden, who was too bashful to come forward. This young girl was St. Clare. Already she had learned from St. Francis to hate the world, and was secretly resolved to live for God alone. The same night she escaped, with one companion, to the Church of the Portiuncula, where she was met by St. Francis and his brethren. At the altar of Our Lady, St. Francis cut off her hair, clothed her in the habit of penance, a piece of sackcloth, with his cord as a girdle. Thus was she espoused to Christ. When her relatives would have carried her home by force, she resisted, and refused to accompany them.

In a miserable house outside Assisi she founded her Order, and was joined by her sister Agnes, and afterwards by her mother and other noble ladies. Within eight years the Order had spread into France and Spain. Cardinal Ugolino, who was protector of the Order of St. Francis, placed St. Clare and her nuns temporarily under the rule of St. Benedict, adding some constitutions of great austerity. Under these they observed a perpetual fast, and on three days of the week in Lent fasted on bread and water; their beds were hard boards; their habit was rough and of coarse material, and they were forbidden to speak to each other without the superior's permission. In 1224, St. Francis gave a written Rule to St. Clare, which contained several mitigations of the old one; they were now not to fast on Christmas Day, nor ever on bread and water, and the silence imposed was confined to certain hours of the day. This Rule was approved by Innocent IV. in 1246.

While the Saracen army of Frederick II. was ravaging the valley of Spoleto a body of infidels advanced to assault the convent of St. Clare. The Saint in her poverty, had no servants to defend her, and no treasure to buy off the foe. Her one resource was the Blessed Sacrament. She caused It to be placed in a monstrance over the gate facing the enemy, and kneeling, prayed, "Deliver not to beasts, O Lord, the souls of those who confess to Thee." A voice from he host replied, "My protection will never fail you!" A sudden panic seized the infidels, and they dispersed, sparing the convent. Thus was St. Clare's poverty more powerful than the strength of man. "They say that we are too poor," she exclaimed once; "alas, can a heart which possesses God be truly called poor?"

In 1234, a Bohemian princess renounced the world in order to serve God in this Congregation, which by her influence was propagated in Bohemia, and in the German countries adjoining it. St. Clare refused all revenues, and would have but one possession, the Blessed Sacrament, and what served for Its use. During her illness of twenty-eight years the Holy Eucharist was her only support, and spinning linen for the altar the one work of her hands. She died in the odor of sanctity in 1253. She was canonized by Alexander IV.

Various modifications of the Rule given by St. Francis having found their way into several convents, Cardinal Cajetan, with the approbation of Pope Urban IV., drew up, in 1264, a Rule, substantially agreeing with, but somewhat mitigated, from that given by St. Francis, which was adopted by the great majority of the daughters of St. Clare. Some, however, in Spain and Italy, preferred to follow the unmitigated Rule. The Order was thus divided into two branches, the larger being known as Urbanists, the latter by that of Clarisses. The reform of St. Colette in 1436, consisted in bringing back a number of convents in France and Flanders to the exact observance of the Rule of St. Francis. Early in the sixteenth century, Julius II. placed the Poor Clares entirely under the jurisdiction of the General and Provincials of the Friars Minors. The French Revolution swept most of their houses away and at one time the Order possessed nine hundred convents, and more than two thousand, five hundred religious. In a luxurious and effeminate age the daughters of St. Clare still bear the noble title of poor, and preach by their daily lives the poverty of Jesus Christ.

The first Poor Clares came from Rome, Italy, to this country in 1875, and opened a house in Cleveland. The house in Omaha was opened in 1878, the one in New Orleans in 1885, and the one in Evansville, Ind., in 1897. There is also a monastery in Chicago, and one on Bennett Street Boston, opened a few years ago. The Capuchin Nuns follow the Rule of St. Clare, and they are sometimes called Daughters of the Passion.

The Sisters of Mercy.

THE Order of the Sisters of Mercy have secured for themselves a lasting immortality on the white scroll of eternal justice by their deeds of heroism on the fields of battle, in hospitals, schools and asylums. Many of the Sisters of Mercy ministered to the sick and wounded soldiers of the Civil War, and they were personally known to many of the leading commanders. President Lincoln and General Grant gave public testimony to the importance of the services rendered by the Sisters in the hospitals, as well as on the battlefields.

The Order was founded in Ireland about the year 1832, and sprang at once into prominence through the splendid devotion shown by its members in the great cholera epidemic. The Sisters devote themselves to works of charity without as well as within the convent walls. They visit the sick in hospitals and lowly homes and cheer and comfort those in confinement in the jail. To the poor of the city they are a tower of strength in the hour of need, and they respond to every possible call for help without regard to creed, color or condition of life.

Catherine McAuley, the foundress of the Order, was born in 1787 of a good Irish Catholic family at Stormestown House, County of Dublin; but lost her parents at an early age and, with her young brother and sister, was brought up by a Protestant friend of the family in the city of Dublin. Those were the days of fierce bigotry and persecution, and the young Catharine suffered much through the prejudice of her otherwise kind guardian, whose "invincible ignorance" she was finally destined to overcome by the grace of God.

Catherine McAuley inherited considerable wealth from her parents and her guardian, all of which she devoted to charitable uses. She was strongly impressed with the crying need of giving a good religious education to children and of providing good temporary homes for respectable women, especially when out of employment, as well as visiting the sick and those in prison. She began by building the Baggot street convent in Dublin, the first stone of which was laid in July, 1824, by Very Rev. Dr. Blake. The first intention was for a school building with dormitories for young women, but it developed into the well-known convent. She herself was not yet a religious.

While still in the world her works of charity brought her in contact with the most notable men of the day, including Daniel O'Connell, who became her life-long friend. In 1830, she entered a Presentation convent and took the usual vows of a religious December 12, 1831. Immediately afterward the Archbishop of Dublin appointed her mother superior of the young Community.

In 1832 the cholera first visited Ireland. No sooner had the dread Indian plague appeared in Dublin than the Archbishop presented himself at the convent and asked for aid on behalf of his flock and of the city's board of health. Reverend Mother McAuley took charge of the cholera hospital and carried on the work throughout the epidemic. Wonderful to relate not a single nursing Sister con-

tracted the terrible disease. It seemed as if God could not spare them from their work.

After this the convent was more thoroughly organized as a religious community and the first ceremony of profession took place January 24, 1833. The first branch house was established in Kingston in 1835, and in the same year the Order received the formal sanction of Rome. After that its spread throughout the English speaking world was rapid. The venerated foundress of the Order was called to her final reward November 11, 1841.

His Eminence Cardinal Newman, a personal friend of Mother McAuley, said of her, "Perfection was the bright goal to which she tended — and hence we find her possessed of such noble self-command, so crucified in the flesh, so meek, so gentle, so forgetful of injuries, together with that facility of performing acts of devotedness above and beyond the ordinary acts of good people."

In 1843, the Sisters of Mercy first appeared in this country. The Order has so increased its field of usefulness that there are over two hundred houses in the United States alone.

There are two convents of the Sisters of Mercy in the Boston archdiocese; one in East Boston, the other in Gloucester. Both of these communities are composed of teachers who are occupied in the parochial schools. The Sisters conduct an orphan asylum and St. Joseph's House of Mercy at Worcester, and a Nazareth Institution at Leicester, Mass., and visit the sick and dying in their homes, also the prisons, poor houses and hospitals to give instructions and consolation to the unfortunate. The life of these holy women, consecrated in the service of God, is one of the prodigies, miracles of religious vocation, with which the history of the Church has made us familiar, but which is nevertheless an enigma, a mystery to the worldling. That life is one of prayer, of incessant labor, of self-sacrifice; so it is with all the religious communities of the Catholic Church. Within the calm security of her happy convent home the Sister of Mercy pursues her heavenly mission of charity and good-will, undisturbed by the passions and commotions of the busy, restless world, training the young in principles of religion, virtue and honor, sheltering the orphan and the foundling, comforting helpless old age, nursing the sick, reclaiming the wayward and the erring. Such is the routine of the nun's daily life, and this is the mission of the religious orders.

The Order of Mercy is established in nearly every state of the Union, in Australia, New Zealand, England and Ireland. The foundress took the title of her Order from that of St. Peter Nolasco; its Rule, slightly modified, from that of the Presentation Nuns. Except in the case of recent filiations, each convent is independent of every other, and is under control and jurisdiction of the bishop of the diocese. Besides the three essential vows the Sisters take a fourth — to devote themselves for life to the service and instruction of the poor, sick and ignorant.

The Ursulines.

"THE sweet-faced nun is especially known to the world at large through the medium of poetry and art. To the general public an element of picturesque mysticism envelops the religious orders of women in the Church," says a writer. "That they have entered upon devout, self-sacrificing lives, and that many of the Sisterhoods actively engaged in work for suffering humanity, is partially understood, but the full scope and significance of their devotions and labors is but little comprehended by those who have not personally gained knowledge of the objects and accomplishments of the various communities of consecrated women."

The Ursuline Order was founded by St. Angela Merici, of Brescia, in 1537. Angela was born at Desenzano, in 1470, and her life was one long endeavor after perfection. She joined the Third Order of St. Francis, practised the greatest austerities, made pilgrimages to Jerusalem and Rome and on her return settled at Brescia, where she obtained a great influence among the piously disposed of her own sex, and gradually matured the plan of a new institute. She seems to have desired a freedom of action and of movement for herself and her associates, which would not have been compatible with enclosure and solemn vows. A fervent company of seventy-three women met together in Angela's house at Brescia, in 1537; the objects of their institution — nursing the sick, teaching young girls, and sanctifying their own lives — were known to them all; the rules by which Angela sought to conciliate a certain community of work and worship with the routine of domestic life in the world, were considered and approved, and she was elected the superior — foundress she would not be called — of the "Company of St. Ursula." A young girl might join the company from twelve years and upwards; at entrance each was to express the firm resolution of living chastely in the Society, without taking the vow of chastity; they were to hear Mass daily; on the first Friday in each month they were to meet in some church, and all receive Communion; on the last Sunday of the month they were to assemble in the oratory belonging to the Company to hear the Rule read; their dress was to be always plain in texture, and sober in hue and make, but a regular costume was not at first adopted. St. Angela died in 1540.

A bull of Paul III. in 1544, confirmed the foundation under the title the foundress had given it. The work of teaching was from the first the distinctive employment of the Society, and as their success increased, the need of greater stability than was furnished by the original Rule, would naturally be felt. A uniform costume, with a leathern girdle, was adopted. St. Charles Borromeo brought the Ursulines to Milan in 1568, and favored them in every way, advising all his suffragan bishops to introduce them in all the large towns in Italy. In the Milanese diocese alone there were eighteen Ursuline houses at the death of St. Charles. A lady of Avignon, Francoise de Bermont, established a colony of Ursulines in that city, on the original plan, in 1594. She was an enterprising

and energetic woman, and she travelled from city to city in the South of France, planting Ursuline foundations at Aix, Marseilles and Lyons. She adhered to the design of St. Ursula, except that she substituted the common life for dispersion in various homes. The conversion of the Society into a Religious Order was chiefly the work of a French lady, Madame de Ste. Beuve, who built and endowed a monastery for Ursulines in the Rue St. Jacques, at Paris, in 1610, and obtained from Paul V., two years later, a bull, by which her foundation was subjected to the Rule of St. Austin, under the invocation of St. Ursula. The nuns were to be strictly inclosed; they were to take solemn vows, and were to add a fourth, that of instructing the young. This was the beginning of the Ursuline Congregation of Paris, which soon numbered forty-five houses. Several distinct congregations, each numbering many convents, were formed.

The Ursuline Order was introduced into Canada through the zealous exertions of Madame de la Peltrie, in 1639. The site at Quebec which they still occupy, was soon obtained for them, and till 1850, might be seen within the convent grounds a venerable ash tree, sole relic of the ancient forest, under which the first Ursulines used to teach the catechism to little Indian children. Having belonged to different congregations in Europe, the Ursulines of Quebec for some years had no determinate constitution, but in 1682, they affiliated themselves to the Congregation at Paris. The services rendered by this Community, during nearly three hundred years, in preserving a religious spirit among the French population, and humanizing and instructing the Indians and half-breeds, are beyond all calculation. In the chapel of their convent may be seen the tomb of the brave Marquis de Montcalm, slain on the heights of Abraham in 1759, in the battle which decided the fate of Canada. Marie Guyart de l'Incarnation, declared Venerable by the Holy See in 1874, assisted Madame de la Peltrie in founding the monastery. Bossuet calls Mary of the Incarnation "the Theresa of her time and of the New World." Anne of Austria, Queen of France, was also a generous patron of the new monastery. Mary of the Incarnation thoroughly mastered the difficult Indian dialects, composed dictionaries in Algonquin and Iroquois, also a sacred history in the former, and a catechism in the latter idiom. The historian Parkman, calls her "the valiant woman," and gives her credit for great energy and administrative talent. She died in 1672, one year after Madame de la Peltrie. One of the early superiors of this convent was Esther Wheelwright, a New England captive during the English war and conquest. She was received from the Indians by Father Bigot, the Jesuit. The list of Alumnæ is remarkable. Conspicuous among its pupils are Jeanne Le Ber, the "saintly recluse of Montreal," the Venerable Mother d'Youville, foundress of the Sisters of Charity, the youthful heroine, Madeleine de Verchères, and the wives and daughters of several Governors of Canada.

On October 8, 1697, some Ursulines went from Quebec to take charge of a hospital founded at Three Rivers on the St. Lawrence by Bishop de St. Valier. In the year 1727, the Ursulines established a foundation in New Orleans, in charge of Mother Mary Franchepain, a convert. After the cession of Louisiana to the United States, the Community fell into a state of decay, until Bishop Dubourg petitioned Bishop Plessis, of Quebec, for some of his religious, and three nuns came to his assistance in 1823.

In the Boston diocese the first convent to be established was that of the Ursulines. For fifteen years untold good was accomplished by the Community. In its classic halls New England's gentlest daughters received their education, and at its hospitable doors the poor and disconsolate were given aid and good counsel. But the enemies of religion were preparing to persecute the brides of Christ, and for a time Providence was pleased to apparently permit the powers of darkness to triumph. Finally, August 11, 1834, a cruel and blood-thirsty mob of fanatics laid violent hands on the helpless nuns, and in the night burned the convent, and brought death and desolation to the noble Sisterhood. While the burning of the Academy of Mt. Benedict is a black stain on the fair history of our country, thoughtful Christians are convinced that the blood of martyrs is the seed of the Church. Ursuline schools were, as a result, almost immediately opened in various cities in the United States and Canada. Although the Ursulines never returned to Boston, it is the earnest hope of many that these pious and apostolic daughters of the Church will establish numerous foundations in New England in the near future, and there extend the kingdom of Christ on earth. A more extended account of the burning of the convent at Charlestown may be found in another part of this work.

The term of noviceship is two and a half years, upon the successful completion of which subjects are admitted to solemn profession. Particulars regarding admission will be furnished by any Superior of the Ursulines, where they are established. The applicant must have a letter from her spiritual director. Subjects must be pious, meek, humble of heart, obedient, and submissive, of an agreeable disposition and good health. The life is laborious, yet a happy one, but candidates must not expect to be free from trials and crosses. The Sisterhood does not exact a dowry, but aspirants must furnish a supply of necessary clothing for the first year. While the Sisters naturally prefer to receive thoroughly educated subjects, no holy soul will be rejected provided she fulfills the required conditions, and has a true vocation for the religious life. Moreover, it is the custom in the Order to educate those young girls whose instruction has been neglected, provided they evince aptitude and talent, are mentally capable of making the prescribed courses of studies, and are sincerely desirous of persevering in the Order.

Visitation Nuns.

THE Order of the Visitation was founded at Annecy, Savoy, in 1610, by St. Francis de Sales, Bishop of Geneva, and St. Jane Frances de Chantal, for the purpose of opening a retreat to persons desirous of the religious life, but too infirm in body to enter an austere order; there to sanctify themselves by prayer and good works, and to help the salvation of souls, using for that all the means in their power, as prayer, self-sacrifice, and charity of any kind compatible with the Rule; retreats and spiritual exercises offered to souls desirous of greater perfection. Francis de Sales' first idea concerning the institute which he founded is thus set forth by the Curé de St. Sulpice in his admirable life of the Saint:

"Francis' compassionate heart had long sympathized with a great number of Christian souls who were longing after the religious life, separation from the world and its dangers, without being able to realize their pious desires, because the weak constitutions of some, the advanced age of others, and the evidently good but enervated disposition of another class, would not allow them to accommodate themselves to the austere rules of the then existing communities. At this epoch there were, indeed, asylums for repentant sinners, for cœnobites and recluses, for strong souls, whom the spirit of humility and mortification attracted to the practice of corporal austerities, but there were none where persons of the female sex, at a mature age in the state of widowhood, or in infirm health, wishing to leave the world, might consecrate themselves to God, and live under obedience. In order to supply this want, the holy Bishop desired, not an order whose members would be bound by vows, for he thought there were enough of such in the Church, without creating more, — but a congregation of pious women, either maidens or widows, where instead of the senses, the mind and heart might practice a mortification accessible to all; where faults might be corrected and virtues acquired, more by the attraction of love than of penance; where they might apply more to simplicity than to contemplation, to union with God than multiplied prayers, to renunciation than to poverty, to charity than to solitude, to obedience than to painful observances, where, in fine, sanctity, so much the more solid as it would be interior, might be manifested only by meekness, condescension, courtesy and simplicity — virtues without any splendor in the eyes of men, but beautiful before God and His angels."

St. Francis de Sales was the eldest son of Francis, Count of Sales, the head of an ancient and noble family of Savoy; he was born August 21, 1567. His mother was a woman of exemplary holiness, and she often repeated to him those words of Queen Blanche to her son, St. Louis, "I had rather see you dead than hear that you had committed one mortal sin." From his earliest years, the boy was remarkable for his purity of life and earnest devotion. He finished his university education at twenty, with honors, and then travelled for some time. His father wished him to enter political life and obtained for him an important post at court, but Francis had resolved to enter the service of God, and his father yielded

reluctantly. His cousin, Canon of Annecy, obtained for him the Provostship of the church at Annecy, and Francis began his work with great zeal and devotedness, making many converts among the Calvinists by the fervor of his preaching.

In 1594, Duke Charles Emmanuel of Savoy recovered from the Canton of Berne the sovereignty of the districts about the Lake of Geneva, and the Duke appointed Francis to the duty of recovering the people to the Catholic Church. He accepted the misson, and labored zealously for four years, and nearly fifty thousand of the inhabitants were converted, and the Catholic religion reinstated throughout the district. Later, he was appointed coadjutor to the Bishop of Geneva, and after a visit to the French court, where the King offered him a cardinalate if he would settle in France, he heard of the death of the Bishop of Geneva and his own succession to the See.

In 1610, he founded the Congregation of the Visitation of the Blessed Virgin Mary, with Madame de Chantal as first mother superior. His design was to unite the contemplative and active elements of the religious life in proportions so nicely adjusted that they might aid one another. The dress was of the same fashion as people wore in the world, only black in color, simple in make, and without ornament. The Sisters were to go about visiting the sick. The houses were to be endowed, but individual poverty carefully observed. The Order was to have no general; but the individual houses were to be under the government of the bishop of the diocese in which they were situated. Afterwards the saint remodelled the Congregation into a cloistered order with Rule and a habit, but retaining the other principles of his original plan. The Order spread into various countries, and became numerous and useful, so that at the date of his canonization in 1645, after it had been established forty-five years, it numbered one hundred and thirty houses. St. Francis died in 1622, at the age of fifty-six. He was famous not only as an evangelist and as a bishop, but also as a director of souls. The gentleness and sweetness of his character attracted penitents to pour their sins and sorrows into his ear; his purity, love and zeal inspired them with holy resolutions of amendment; and his works prove that he possessed great skill as well as tenderness in dealing with the soul.

The Baroness de Chantal coöperated with St. Francis de Sales in establishing the Order of the Visitation. At the age of sixteen Jane Frances de Frémyot, a motherless child, was placed under the care of a worldly-minded governess. In this crisis she offered herself to the Mother of God, and secured Mary's protection for life. When a Protestant sought her hand, she steadily refused him, and shortly afterwards, as the loving and beloved wife of the Baron de Chantal, made her house the pattern of a Christian home. But God had marked her for something higher than domestic sanctity. Two children, and a dearly loved sister died, and in the full tide of prosperity her husband's life was taken accidentally by the hand of a friend. For seven years the sorrows of her widowhood were increased by the cruel importunities of friends, who urged her to marry again. But she branded on her heart the Name of Jesus, and in the end left her beloved home and children to live for God alone. She met at this time St. Francis de Sales at her father's house, and received much encouragement from him. He then proposed that she form the Congregation of the Visitation, and she embraced the proposal with

enthusiasm. Sickness, opposition, want, beset her, and the death of children, friends, and of St. Francis followed, but at the same time she had the consolation of seeing eighty-seven houses of the Visitation established. "Lord Jesus may thy will be done!" she prayed; "with no ifs, with no buts, with no exceptions, be it for father, for children, for myself, or for any other thing whatsoever." Well might St. Francis call her "the valiant woman!"

Nineteen long years of interior desolation completed the work of God's grace, and she died at her convent at Moulins, December 13, 1641, being sixty-nine years old.

On April 23, 1618, Pope Paul V. authorized by a Bull the erection of the Institute of the Visitation into a religious order under the Rule of St. Augustine. Before the close of the seventeenth century the Congregation was established all over Europe. Blessed Margaret Mary Alacoque was a member of this Order.

Margaret Mary Alacoque was born at Terreau, in Burgundy, in 1647. During her infancy she showed a wonderfully sensitive horror of the very idea of sin. When only twelve, she prayed four hours each day, fasted three times a week, slept little, gave the best of her food to the poor, and wore an iron chain. She entered the Order of the Visitation in 1671, and was professed the following year. After being purified by many sufferings and humiliations, Jesus appeared to her in visions, displaying to her His Sacred Heart. In 1675, the great revelation was made to her that she, in union with Father de la Colombière, S. J., was to be the chief instrument for instituting the Feast of the Sacred Heart, and for spreading that devotion throughout the world. Thus Margaret Mary from the disciple was made the apostle of the Heart of Jesus. She died October 17, 1690.

The monasteries of the Visitation, although spread through all countries even during the life of the founder, have no superior-general; they are independent of each other, nevertheless the holy Bishop of Geneva gave them a bond of union which he deemed stronger than human means. He wished all the Visitation houses kept in an intimate union, by a mutual charity, and child-like confidence towards the mother house at Annecy, whose duty it is in return for this to watch with a motherly love over the spiritual and temporal necessities, as well as the keeping up of the letter and spirit of the Rule. Therefore, any house has the right to refer to Annecy in its troubles or difficulties, and each house moreover owes its assistance to the houses founded from it. Three centuries testify to the wisdom of the holy founder, by the perfect union and preservation of the primitive spirit in the one hundred and seventy monasteries existing at present throughout the world.

The Visitation Order was introduced in America in 1799, when the first monastery was established at Georgetown, D. C. At that time the needs of the country requiring all good Catholics to unite their common strength in the work of Christian education, the Visitation in America had from its first beginning to extend the simple concession of the founder, making education the principal object. This naturally compelled it to deviate from the original aspect of the Visitation of 1610. There is a Visitation Convent in New York City, at Riverdale-on-Hudson, Mother Mary Agnes Dillon, Superior.